

STEPHEN AUSTIN AND SONS, LTD.

PRINTERS, HERTFORD.

PERSIAN LITERATURE

A BIO-BIBLIOGRAPHICAL SURVEY

BY

C. A. STOREY



SECTION I

QUR'ANIC LITERATURE

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46 GREAT RUSSELL STREET, LONDON.

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Professor A. A. Bevan, M.A., F.B.A.,
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this work.

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PREFACE

A COUNTERPART to Brockelmann's *Geschichte der arabischen Litteratur* is urgently needed by students of Persian, and circumstances are now unprecedentedly favourable for the compilation of such a work. Not only have the recent efforts of bibliographers, especially in India, added greatly to the available information concerning manuscripts, but the publication in 1922 of Mr. E. Edwards's *Catalogue of Persian printed books in the British Museum* has for the first time provided details of a great collection of printed books. The subject can, therefore, be treated now with a comprehensiveness that would have been inconceivable a few years ago. Unfortunately the libraries of Persia, the fountain-head, remain inaccessible and without published catalogues.

The main divisions of this book will be sections devoted to particular branches of literature, and, as a general rule, each work will be mentioned in the section to which its subject belongs. If an author is represented by extant works appertaining to more than one section, biographical information concerning him will be given briefly, when available, at some one place, usually in the section devoted to the subject which embraces the greater, or most important, or best known, part of his literary output. At the same place will be given particulars of the manuscripts and editions of such of his extant works as belong to that section. His other extant works will be mentioned in the section or sections appropriate to them, with references, where possible, to the pages on which further information, biographical or bibliographical, is to be found. Non-extant works do not fall within the scope of this book except in so far as they may from time to time be cited to illustrate the nature of an author's literary activity. A similar purpose will be served by the mention in this fasciculus

(as, for example, under al-Zawārī) of some extant works which are not concerned with the *Qur'ān* and which will recur in their proper places.

The arrangement within each section or sub-section is chronological, an appendix at the end of the section or sub-section being reserved primarily for works whose dates are uncertain (uncertain, that is to say, at the time of inclusion, since it is to be expected that, as in this fasciculus, the dates of some works included in the appendices on this ground will be ascertained subsequently).¹

So far as the data given by the cataloguers permit, the manuscripts of early or relatively early works are for the most part arranged in chronological, or roughly chronological, order (broken sometimes to bring together manuscripts preserved in a single library or for other reasons), but in the case of late works chronological order is not necessarily adhered to nor are dates always specified, even when they are mentioned in the catalogues. The biographical authorities (in square brackets at the end of articles dealing with particular authors) are given fairly strictly in the order of date.

Imperfect manuscripts are for the most part distinguished as such, and in many cases it has been possible to indicate how much of the works in question they contain. Roman numerals divided by a hyphen and enclosed within round brackets after the catalogue number of a manuscript refer in this fasciculus to the sūrahs contained in the manuscript. Editions described in one of the British Museum catalogues (i.e. either Mr. E. Edwards's *Catalogue of Persian printed books* or Mr. A. G. Ellis's *Catalogue of Arabic books*) are distinguished by a small circle to the right of the date. An asterisk similarly placed indicates editions preserved in the India Office Library. A dagger implies that the edition in question is neither described in a British Museum

¹ The appendices will include also a certain number of works which come to notice too late to be placed in their proper chronological position.

catalogue nor preserved in the India Office, but is mentioned in one of the Quarterly Catalogues of Books published by the Indian local governments since the passing of Act XXV of 1867 (*an Act for the regulation of Printing Presses and Newspapers, for the preservation of copies of books printed in British India, and for the registration of such books*). Editions which do not fall within any of the three preceding categories but which are in my own possession or have at least been seen by me are distinguished by a double dagger.

It should be remembered that some of the biographical notices in this fasciculus are merely provisional anticipations of fuller notices which will be given in a more appropriate, or more convenient, place.

I am much indebted to Mr. H. L. T. Gonsalves for valuable help in searching the quarterly catalogues of Indian publications, to my mother for kind assistance in arranging the material, and to Messrs. Stephen Austin and Sons for their accurate and tasteful printing and for the trouble that they have taken to carry out my wishes.

C. A. STOREY.

March, 1927.

در سرو آزاد حکایت کرده که عماد اصفهانی بر کلام قاضی
عبد الرحیم نسائی اعتراض کرد قاضی جواب نوشت قد وقع لی
شیء وما ادری أوقع لك ام لا وهو ان الانسان لا یکتب شیئا فی
یومه الا یقول فی غده لو غیر هذا لکان احسن ولو ترک ذلك
لکان اولی وهذه عبرة عظيمة وحجة مستقيمة علی استیلاء صفة
النقصان علی طبع الانسان (Ithāf al-nubalā' p. 266.)

LIST OF AUTHORITIES AND ABBREVIATIONS

[This list does not include the recognised abbreviations for well-known periodicals nor the titles of Persian historical and biographical works (except in a few special cases). A supplementary list, which will include all the abbreviations, etc., explained in the intermediate fasciculi, will be published in the final fasciculus.]

A.S.B. Govt. Coll. 1903-07 = *List of Arabic and Persian MSS. acquired on behalf of the Government of India by the Asiatic Society of Bengal during 1903-07*. Calcutta, 1908.

— 1908-10 = *List of . . . MSS. acquired . . . during 1908-10*. Calcutta, [1910 ?].

Aberystwyth = *The National Library of Wales. Catalogue of oriental manuscripts . . . by H. Ethé*. Aberystwyth, 1916.

Ahlwardt = *Verzeichniss der arabischen Handschriften der Königl. Bibliothek zu Berlin von W. A.* Berlin, 1887-99.

Amal al-āmīl = *A. al-ā. fī 'ulamā' Jabal 'Āmil* [in Arabic], by M. b. al-Ḥasan al-Ḥurr al-'Āmilī. Ṭīhrān, 1302.

Āqṣarāy = آقسرائده والده جامعشریفی کتبخانه سی دفتری .
در سعادت ۱۳۱۱

As'ad = *Daftar i Kutubkhānah i As'ad Efendī*. Constantinople, n.d.

Āṣafiyah = فهرست کتب عربی - فارسی وارد و مخزنه کتب خانه آصفیه
سرکار عالی . . . حیدرآباد ۱۳۳۲ - ۱۳۳۳

'Āshir = *Daftar i Kutubkhānah i 'Āshir Efendī*. Constantinople, 1306.

Ashraf 'Alī Arab. Cat. = *Catalogue of the Arabic books and manuscripts in the Library of the Asiatic Society of Bengal compiled by . . . Mirza A. 'A.* Calcutta, 1899-1904.

Āthār al-ṣanādīd [in Urdu], by S. Aḥmad Khān. Delhi, 1263/1847.

Aumer = *Die persischen Handschriften der K. Hof- und Staatsbibliothek in Muenchen beschrieben von J. A.* Munich, 1866.

Āyā Şūfiyah = *Daftar i Kutubkhānah i Āyā Şūfiyah.* Constantinople, 1304.

Bānkīpūr = *Catalogue of the Arabic and Persian manuscripts in the Oriental Public Library at Bankipore. Prepared [so far as the Persian volumes are concerned] by Maulavi Abdul Muqtadir.* Patna, 1908-

Bānkīpūr Arab. Hand-list = فهرست دستی کتب قلمی . . .
لائیبری موقوفہ خان بہادر خدابخش خان مرحوم . . . مسمی
بہ مفتاح الكنوز الخفیہ . . . مرتبہ مولوی عبد الحمید .
پٹنہ ۱۹۱۸-۱۹۲۲-

Bānkīpūr Pers. Hand-list = فهرست نسخ خطی فارسی اوریشل
پبلک لائیبری بانکیپور مسمی بہ مرآۃ العلوم . . . مرتبہ مولوی
عبدالمقتدر . پٹنہ ۱۹۲۵-

Bashīr Āghā = *Daftar i Kutubkhānah i Bashīr Āghā* [Stambul].
Constantinople, 1303.

Bāyazīd = دفتر کتبخانہ ولی الدین سلطان بایزید جامعشریفی
دروندہ واقعدر . در سعادت ۱۳۰۴

Berlin = *Verzeichniss der persischen Handschriften der Königlichen Bibliothek zu Berlin von W. Pertsch.* Berlin, 1888.

Blochet = *Catalogue des manuscrits persans de la Bibliothèque Nationale.* Paris, 1905-12-

Bodleian = *Catalogue of the Persian . . . manuscripts in the Bodleian Library begun by . . . Ed. Sachau . . . completed . . . by H. Ethé.* Oxford, 1889.

Breslau = *Verzeichniss der arabischen, persischen, türkischen und hebräischen Handschriften der Stadtbibliothek zu Breslau von C. Brockelmann.* Breslau, 1903.

Brockelmann = *Geschichte der arabischen Litteratur von C. B.* Weimar-Berlin, 1898-1902.

Browne Coll. = The late Professor Browne's private collection of MSS. [His catalogue of these MSS. is to be published in the Gibb Memorial Series.]

Browne Hand-list = *A hand-list of the Muḥammadan manuscripts . . . in the Library of the University of Cambridge by E. G. B.* Cambridge, 1900.

Browne Pers. Cat. = *A catalogue of the Persian manuscripts in the Library of the University of Cambridge by E. G. B.* Cambridge, 1896.

Browne Suppt. = *A supplementary hand-list of the Muḥammadan manuscripts . . . in the Libraries of the University and Colleges of Cambridge by E. G. B.* Cambridge, 1922.

Bughyat al-wu'āt = *B. al-w. fī ṭabaqāt al-lughawīyīn wa-'l-nuḥāt* [in Arabic], by al-Suyūṭī. Cairo, 1326.

Būhār = *Catalogue raisonné of the Būhār Library* [now in the Imperial Library, Calcutta]. Vol. I. *Catalogue of the Persian manuscripts . . . Begun by Maulavī Qāsim Ḥasīr Raḍavī, revised and completed by Maulavī ‘Abd-ul-Muqtadīr*. Calcutta, 1921.

Cairo = *Fihrist al-kutub al-Fārisīyah wa-’l-Jāwīyah al-mahfūzah bi-’l-Kutubkhānat al-Khidwīyah al-Miṣrīyah . . . jama’ahu wa-rattabahu ‘Alī Efendī Ḥilmī al-Dāghistānī*. Cairo, 1306.

Calcutta Madrasah = *Catalogue of the Arabic and Persian manuscripts in the Library of the Calcutta Madrasah by Kamālū ‘d-Dīn Aḥmad and ‘Abdu ’l-Muqtadīr*. Calcutta, 1905.

Cataloghi = *Cataloghi dei codici orientali di alcune biblioteche d’Italia*. Florence, 1878–1904.

Chanykov = *Die Sammlung von morgenländischen Handschriften, welche die Kaiserliche Öffentliche Bibliothek zu St. Petersburg im Jahre 1864 von Hrn v. Chanykov erworben hat. Von B. Dorn*. St. Petersburg, 1865.

Chelebī ‘Abd Allāh = *Daftar i Kutubkhānah i Chelebī ‘A. A. Efendī*. Constantinople, 1311.

Christensen-Østrup = *Description de quelques manuscrits orientaux appartenant à la Bibliothèque de l’Université de Copenhague par A. C. et J. Ø. (Oversigt over det Kongelige Danske Videnskabernes Selskabs Forhandling, 1915, no. 3–4, pp. 255–84.)*

Const. = Constantinople.

Cureton-Rieu = *Catalogus codicum manuscriptorum orientalium qui in Museo Britannico asservantur Pars secunda, codices Arabicos amplexens*. [By W. Cureton and C. Rieu.] London, 1838–71.

D.M.G. = *Katalog der Bibliothek der Deutschen Morgenländischen Gesellschaft. Zweiter Band: Handschriften. Teil B: Persische und Hindustanische Handschriften bearbeitet von . . . Mahommed Musharraf-ul-Hukk. Leipzig, 1911.*

Decourdemanche I = [A list by E. Blochet of MSS. presented to the Bibliothèque Nationale in 1905 by M. D.] (*Bibliographie Moderne*, Tome x, pp. 214-34.)

Decourdemanche II = *Une collection de manuscrits musulmans (donnée à la Bibliothèque Nationale par M. D.). Par E. Blochet. (Archives Marocaines, xv, 2, pp. 193-282. Paris, 1909.)*

Decourdemanche III = *Inventaire de la collection de manuscrits musulmans de M. D.* [presented to the Bibl. Nat. by Mlle. Wendling in 1916] *par E. Blochet. (J.A. xi^e série, Tome viii, pp. 305-423.)*

Dorn = *Catalogue des manuscrits et xylographes orientaux de la Bibliothèque Impériale Publique de St. Pétersbourg.* [By B. Dorn.] St. Petersburg, 1852.

Dorn A. M. = *Das Asiatische Museum der Kaiserlichen Akademie der Wissenschaften zu St. Petersburg. Von . . . Dr. Bernh. D.* St. Petersburg, 1846.

Dresden = *Catalogus codicum manuscriptorum orientalium Bibliothecae Regiae Dresdensis. Scripsit . . . H. O. Fleischer.* Leipzig, 1831.

Edinburgh = *A descriptive catalogue of the Arabic and Persian manuscripts in Edinburgh University Library. By Mohammed Ashraf ul Hukk . . ., H. Ethé . . ., and E. Robertson . . .* Edinburgh, 1925.

Edwards = *A catalogue of the Persian printed books in the British Museum compiled by Edward E. . . .* London, 1922.

Ellis = *Catalogue of Arabic books in the British Museum. By A. G. E.* London, 1894-1901.

Ellis-Edwards = *A descriptive list of the Arabic manuscripts acquired by the Trustees of the British Museum since 1894 compiled by A. G. Ellis and E. Edwards.* London, 1912.

Ethé = *Catalogue of the Persian Manuscripts in the Library of the India Office by H. E.* Oxford, 1903-

[The second volume of this catalogue, containing the indexes with a few additional descriptions, is in the press.]

Eton = *Catalogue of the oriental manuscripts in the Library of Eton College compiled by D. S. Margoliouth.* Oxford, 1904.

Ewald = *Verzeichniss der orientalischen Handschriften der Universitäts-Bibliothek zu Tübingen.* Tübingen, 1839.

Fagnan = *Catalogue général des manuscrits des bibliothèques publiques de France. Départements. Tome xviii: Alger, Par E. F.* Paris, 1893.

Fātiḥ = *Daftar i Fātiḥ Kutubkhānah-sī.* Constantinople, n.d.

al-Fawā'id al-bahīyah = *al-F. al-b. fī tarājim al-Hanafīyah* [in Arabic], by M. 'Abd al-Ḥaiy Lakhnawī. Cairo, 1324.

Fleischer = *Catalogus librorum manuscriptorum qui in Bibliotheca Senatoria Civitatis Lipsiensis asservantur (Codices arabici persici turcici descripti ab H. O. F.).* Grimae, 1838.

Flügel = *Die arabischen, persischen und türkischen Handschriften der Kaiserlich-Königlichen Hofbibliothek zu Wien . . . beschrieben vom Professor Dr. G. F.* Vienna, 1865-7.

G. i. P. = *Grundriss der iranischen Philologie* herausgegeben von W. Geiger und E. Kuhn. Strassburg, 1896-1904.

Garcin de Tassy = *Histoire de la littérature hindouie et hindoustanie* par M. G. de T. 2nd ed. Paris, 1870-1.

Glasgow = *The Persian and Turkish manuscripts in the Hunterian Library of the University of Glasgow*. By T. H. Weir. (JRAS. 1906, pp. 595-609.)

Gotha = *Die persischen Handschriften der Herzoglichen Bibliothek zu Gotha*. Verzeichnet von Dr. W. Pertsch. Vienna, 1859.

H. Kh. = *Kashf al-zunūn . . . Lexicon bibliographicum et encyclopaedicum a . . . Haji Khal[ī]fa . . . compositum . . . edidit . . . G. Fluegel*. Leipzig, 1835-58.

Ḥabīb al-siyar = *H. al-s. fī akhbār afrād al-bashar*. By Khwāndamīr. Bombay, 1273/1857.

Ḥadā'iq al-Ḥanafīyah [in Urdu. Completed A.H. 1297], by Faqīr Muḥammad Lāhaurī. Lucknow, 1906.

Haft iqlīm, by Amīn Aḥmad Rāzī. The references are to the numbers given by Ethé to the biographies in his description of the I.O. MS. Ethé 724.

Ḥaidarābād Coll. = *Author-Catalogue of the Ḥaidarābād Collection of manuscripts and printed books* [presented by Nawwāb 'Azīz Jang Bahādur of Ḥaidarābād to the Asiatic Society of Bengal]. Calcutta, 1913.

Hamburg = *Katalog der orientalischen Handschriften der Stadtbibliothek zu Hamburg mit Ausschluss der hebräischen. Teil I. Die arabischen, persischen . . . Handschriften beschrieben von C. Brockelmann*. Hamburg, 1908.

Hamīdiyah = حمیدیه کتبخانه سندہ محفوظ کتب موجودہ نیک
دفتر یدر . دار الخلافۃ العلیۃ ۱۳۰۰

Horn Pers. Hss. = *Persische Handschriften in Constantinopel.*
Von P. Horn. (ZDMG. liv (1900), pp. 275-332 and
475-509.)

Houtum-Schindler = *The Persian manuscripts of the late Sir Albert*
Houtum-Schindler, K.C.I.E. By E. G. Browne. (JRAS.
1917, pp. 657-94.)

I.H. = *Kashf al-ḥujub wal astār 'an asmā' al-kutub wal asfār,*
or the Bibliography of Shī'a literature, of Mawlānā I'jāz
Ḥusain al-Kantūrī [or rather al-Kintūrī]. Edited by
Mawlavi M. Hidayat Husain. (Bibliotheca Indica.)
Calcutta, 1912-14-

I.O. = India Office, London. These initials have been prefixed
to the designations of certain manuscripts not described
in Ethé's catalogue.

Itḥāf al-nubalā' = *I. al-n. al-muttaqīn bi-ihyā' ma'āthir al-fuḡahā'*
al-muhaddithīn, by Šiddīq Ḥasan Khān. Cawnpore, 1288.

Ivanow = *Concise descriptive catalogue of the Persian manuscripts*
in the collection of the Asiatic Society of Bengal. By Wladimir I.
Calcutta, 1924.

Ivanow Curzon = *Concise descriptive catalogue of the Persian*
manuscripts in the Curzon Collection, Asiatic Society of
Bengal. By W. I. Calcutta, 1926.

Jackson-Yohannan = *A catalogue of the collection of Persian*
manuscripts . . . presented to the Metropolitan Museum of
Art, New York, by A. S. Cochran. Prepared and edited by
A. V. Williams Jackson . . . and A. Yohannan. New York,
1914.

al-Jawāhir al-muḍī'ah = *al-J. al-m. fī ṭabaqāt al-Ḥanafīyah* [in Arabic], by 'Abd al-Qādir b. Abī 'l-Wafā' M. al-Qurashī. Ḥaidarābād, 1332.

de Jong = *Catalogus codicum orientalium Bibliothecae Academiae Regiae Scientiarum quem a clar. Weijersio inchoatum, post hujus mortem absolvit et edidit Dr. P. de J.* Leyden, 1862.

Kamānkash = *Daftar i Kutubkhānah i Amīr Khwājah Kamānkash*. Constantinople, n.d.

Karlsruhe = *Die Handschriften der . . . Hof- und Landesbibliothek in Karlsruhe. II Orientalische Handschriften.* [The Arabic and Persian described by S. Landauer.] Karlsruhe, 1892.

Khazīnat al-asfiyā', by Ghulām Sarwar Lāhaurī. 3rd ed. Cawnpore, 1914.

Khizānah i 'āmirah, by Ghulām 'Alī "Āzād" Bilgrāmī. Cawnpore, [1871].

Khulāṣat al-athar = *Kh. al-a. fī a'yān al-qarn al-ḥādī 'ashar* [in Arabic], by al-Muḥibbī. Cairo, 1284.

Krafft = *Die arabischen, persischen und türkischen Handschriften der K.K. Orientalischen Akademie zu Wien, beschrieben von A. K.* Vienna, 1842.

Lālah-lī = *Daftar i Kutubkhānah i Lālah-lī*. Constantinople, 1311.

Leyden = *Catalogus codicum orientalium Bibliothecae Academiae Lugduno-Batavae* [by Dozy, de Jong, de Goeje and Houtsma]. Leyden, 1851-77.

Lincei = Reale Accademia dei Lincei, Rome. The references are to the issues of the *Rendiconti* (Classe di scienze morali, storiche e filologiche) in which the manuscripts are catalogued.

- Lindesiana = *Bibliotheca Lindesiana. Hand-list of Oriental manuscripts. Arabic, Persian, Turkish.* [Now in the John Rylands Library at Manchester.] Aberdeen, 1898.
- Loth = *A catalogue of the Arabic manuscripts in the Library of the India Office.* By O. L. London, 1877.
- Lund = *Codices orientales Bibliothecae Regiae Universitatis Lundensis recensuit C. J. Tornberg.* Lund, 1850.
- — — *Supplementa.* Lund, 1853.
- M. Idris = *Tatīb al-ikhwān bi-dhikr 'ulamā' al-zamān* [in Urdu], by M. Idris Nagarāmī. Lucknow, 1897.
- Madras = *Alphabetical Index of manuscripts in the Government Oriental MSS. Library, Madras.* Madras, 1893.
- Maḥbūb al-albāb* = *M. al-a. fī ta'rīf al-kutub wa'l-kuttāb*, by Khudā Bakhsh. [A catalogue of Kh. B.'s private library now preserved in the Oriental Public Library founded by him at Bānkīpūr.] Haidarābād, 1314.
- Majālis al-mu'minīn*, by Nūr Allāh Shūshṭarī. Tīhrān, 1299 [?].
- Majālis al-'ushshāq*, by Sulṭān Ḥusain b. Maṣṣūr. Cawnpore, 1287/1870.
- Marsigli = *Remarques sur les manuscrits orientaux de la collection Marsigli à Bologne . . . par le Baron Victor Rosen.* (*Atti della R. Accademia dei Lincei. Serie 3^a. Scienze morali.* Vol. xii. Rome, 1885.)
- Marteau = *Notices sur les manuscrits persans et arabes de la collection Marteau* [in the Bibliothèque Nationale] par M. E. Blochet. (*Notices et extraits, Tome xli.*) Paris, 1923.
- Meherji Rana = *Descriptive catalogue of all manuscripts in the First Dastur Meherji Rana Library, Navsari. Prepared by Bamanji Nasarvanji Dhabhar.* Bombay, 1923.

Mehren = *Codices orientales Bibliothecae Regiae Hafniensis . . . enumerati et descripti. Pars tertia. Codices persicos, turcicos, hindustanicos &c. continens.* [By A. F. Mehren.] Copenhagen, 1857.

Mir'āt al-khayāl, by Shēr Khān Lōdī. Bombay, 1324.

Morley = *A descriptive catalogue of the historical manuscripts in the Arabic and Persian languages preserved in the Library of the Royal Asiatic Society . . . By W. H. M.* London, 1854.

Muntahā 'l-maqāl = *M. al-m. fī ahwāl al-rijāl* [in Arabic], by M. b. Ismā'il al-Karbalā'i. Tīhrān, 1302.

Murād = *Daftar i Kutubkhānah i Dāmād-zādah Qāḍī-'askar Muḥammad Murād.* Constantinople, 1311.

Nadhīr Aḥmad = *Notes on important Arabic and Persian MSS. found in various Libraries in India* [by Maulawī Ḥāfiẓ Nadhīr Aḥmad] (in the *Journal of the Asiatic Society of Bengal*, New Series, vol. xiii (1917), pp. lxxvii-cxxxix and vol. xiv (1918), pp. excix-cclvi. The references are to the serial numbers in the Persian section of the latter.)

Nūr i 'Uṭhmāniyah = نور عثمانیه کتبخانه سندھ محفوظ کتب موجودہ تک دفتریدر . استانبول ۱۳۰۳

Peshawar = *Lubāb al-ma'ārif al-'ilmīyah fī maktabat Dār al-'ulūm al-Islāmiyah.* By Maulawī 'Abd al-Raḥīm. [The oriental section of the Library of the Islamiyah College, Peshawar.] Āgrah, 1918.

Qarah Muṣṭafā = *Daftar i Qarah Muṣṭafā Pāshā wa Muṣallā Madrasah-sī*, etc. Constantinople, 1310.

Qilij 'Alī = *Qilij 'Alī Pāshā Kutubkhānah-sī daftarī.* Constantinople, 1311.

R.A.S. = *Catalogue of the Arabic, Persian, Hindustani, and Turkish MSS. in the Library of the Royal Asiatic Society.* (JRAS. 1892, pp. 501-69.)

Rahmān 'Alī = *Tadhkirah i 'ulamā i Hind*, by R. 'A. Lucknow, 1894.

Rāmpūr = Rāmpūr State Library, United Provinces, India.
[The published catalogue of this library has not reached me in time to be utilised for this fasciculus.]

Rashahāt, by 'Alī b. Ḥusain Kāshifi. Cawnpore, 1911.

Rauḍāt al-jannāt = R. *al-j. fī ahwāl al-'ulamā' wa-'l-sādāt* [in Arabic], by M. Bāqir b. Zain al-'Ābidīn Khwānsārī. Persia, 1306.

Rehatsek = *Catalogue raisonné of the Arabic, Hindostani, Persian and Turkish MSS. in the Mulla Firuz Library.* Bombay, 1873.

Rieu = *Catalogue of the Persian manuscripts in the British Museum.* By C. R. London, 1879-81-83.

Rieu Suppt. = *Supplement to the Catalogue of the Persian manuscripts in the British Museum by C. R.* London, 1895.

Romaskewicz = *Indices alphabetici codicum manu scriptorum Persicorum Turcicorum Arabicorum qui in Bibliotheca Literarum Universitatis Petropolitanae adservantur. Supplementum confecit A. R.* Leningrad, 1925.

Rosen, Institut = *Les manuscrits persans de l'Institut des Langues Orientales (du Ministère des Affaires Étrangères) décrits par le Baron Victor R.* St. Petersburg, 1886.

Rosen, M. A. = *Notices sommaires des manuscrits arabes du Musée Asiatique par le Baron Victor R.* Première livraison. St. Petersburg, 1881.

Ross and Browne = *Catalogue of two collections of Persian and Arabic manuscripts preserved in the India Office Library by E. Denison R. and E. G. B.* London, 1902.

Safinat al-auliya', by Dārā-Shukūh. Cawnpore, 1884.

References are given also to the numbers assigned by Ethé to the biographies in his description of the India Office MS. Ethé 647.

Salemann-Rosen = *Indices alphabetici codicum manuscriptorum persicorum turcicorum arabicorum qui in Bibliotheca Imperialis Literarum Universitatis Petropolitanae adservantur. Confecerunt C. S. et V. R.* St. Petersburg, 1888.

Salīmīyah = *Daftar i Kutubkhānah i Salīmīyah.* Constantinople, 1311.

Schefer = *Bibliothèque Nationale. Catalogue de la collection de manuscrits orientaux . . . formée par M. C. S. et acquise par l'état publié par E. Blochet.* Paris, 1900.

al-Shaqā'iq al-Nu'māniyah = *al-Sh. al-N. fi 'ulamā' al-dawlat al-'Uthmāniyah* [in Arabic], by A. b. Mustafā Tāshkubrīzādah. Cairo, 1310.

Siyar al-auliya', by S. M. Mubārak 'Alawī Kirmānī called Amīr Khwurd. Delhi, 1302.

de Slane = *Bibliothèque Nationale. Département des manuscrits. Catalogue des manuscrits arabes par M. le Baron de S.* Paris, 1883-95.

Sprenger = *A catalogue of the Arabic, Persian and Hindustāni manuscripts, of the libraries of the King of Oudh, compiled . . . by A. S. . . . Vol. I containing Persian and Hindustāni poetry.* Calcutta, 1854.

[Most of these MSS. were destroyed or dispersed at the time of the Mutiny, but Sprenger's descriptions include manuscripts in the Library of the Asiatic Society of Bengal and his own private Library (now in the Preussische Staatsbibliothek) as well as a number of printed or lithographed books.]

Subḥat al-marjān = *S. al-m. fī āthār Hindūstān* [in Arabic], by Ghulām 'Alī "Āzād" Bilgrāmī. [Bombay], 1303.

Subkī = *Ṭabaqāt al-Shāfi'īyat al-kubrā* [in Arabic], by 'Abd al-Wahhāb b. 'Alī al-Subkī. Cairo, 1324.

T.C.D. = *Catalogue of the manuscripts in the Library of Trinity College, Dublin . . . by T. K. Abbott*. Dublin, 1900.

Tajallī i nūr = *T. i n. ma'rūf bah Tadhkirah i mashāhūr i Jaunpūr*, by S. Nūr al-Dīn "Zaidī" Zafarābādī. Pt. II. Jaunpur, 1900.

Turin = *I manoscritti arabi, persiani, siriaci, e turchi della Biblioteca Nazionale e della R. Accademia delle Scienze di Torino illustrati da C. A. Nallino*. (*Memorie della R. A. d. S. d. T.* Serie ii, tom. i. Turin, 1900.)

'Umūmī = *Kutubkhānah i 'Umūmī daftarī*. Constantinople, n.d.

Upsala = *Codices Arabici, Persici et Turcici Bibliothecae Regiae Universitatis Upsaliensis. Disposuit et descripsit C. J. Tornberg*. Upsala, 1849.

Uri = *Bibliothecae Bodleianae codicum manuscriptorum orientalium . . . catalogus. Pars prima*. Oxford, 1787.

Vatican = *Aus italienischen Bibliotheken. I Die persischen und türkischen Handschriften des Vatikans. Von Paul Horn* (ZDMG. li (1897), pp. 1-65).

Vollers = *Katalog der islamischen . . . Handschriften der Universitäts-Bibliothek zu Leipzig von K. V.* Leipzig, 1906.

Yahyā Efendī = *Daftar i Kutubkhānah i Yahyā Efendī*. Constantinople, 1310.

Yeñī = یکی جامع کتبخانه سنده محفوظ کتب موجوده نک دفتر یدر .
دار الخلافه العلیه ۱۳۰۰

Zenker = *Bibliotheca Orientalis. Manuel de bibliographie orientale . . . Par J. Th. Z.* Leipzig, 1846-61.

As explained on pp. vi, vii, the signs °, *, †, and ‡ appended to the dates of editions have the following meanings :—

° = described in one of the British Museum catalogues.

* = preserved in the India Office.

† = mentioned in one of the quarterly catalogues of Indian publications.

‡ = in my own possession or at least seen by me.

I. QUR'ĀNIC LITERATURE

A. TRANSLATIONS AND COMMENTARIES

1. The first definite landmark in the history of Persian Qur'ānic literature is the translation of the large Arabic *tafsīr* of al-Ṭabarī,¹ which is likewise one of the oldest surviving works in the Persian language.² Abū Ja'far Muḥammad b. Jarīr al-Ṭabarī died at Baghḍād in 310/923.³ Abū Ṣāliḥ Maṣṣūr b. Nūḥ, the Sāmānid ruler of Transoxiana and Khurāsān, for whom this *tafsīr* was translated, reigned from 350/961 to 366/976. The precise date of the translation is not recorded, but the Persian preface⁴ gives information concerning the circumstances which led to the undertaking. The Arabic original, we are told, was brought in forty volumes to Abū Ṣāliḥ Maṣṣūr b. Nūḥ, who, finding it difficult to read, desired that it should be translated. The 'ulamā of Transoxiana, whom he convoked and asked for a *fatwā* concerning the permissibility of translating it, expressed the view that for persons ignorant of Arabic it was lawful to read

¹ The Arabic text of this *tafsīr* was published in 30 volumes at the Maimaniyah Press, Cairo, in 1321/1903. Its formal title (not mentioned in the preface) seems to have been *Jāmi' al-bayān 'an ta'wīl āy al-Qur'ān*, see *Annales quos scripsit . . . at-Ṭabarī* ed. de Goeje, Introductio, p. xii. An account of it by O. Loth was published in the *ZDMG*. 1881, pp. 588-628.

² Of approximately equal antiquity are the abridged translation of al-Ṭabarī's history of the world (*Ta'rikh al-rusul wa-l-mulūk*) undertaken by the Wazīr Abū 'Alī Muḥammad ibn Muḥammad al-Bal'ami in obedience to an order issued in 352/963-4 by Abū Ṣāliḥ Maṣṣūr ibn Nūḥ (see Browne *Lit. Hist.* i 11-12, 369, 477-8), the *Materia Medica* (*kitāb al-abniyah 'an ḥaqā'iq al-adwiyah*) composed by Abū Maṣṣūr Muwaffaq ibn 'Alī Harawī for the same ruler (see Browne, *ibid.*), the geographical work *Ḥudūd al-'ālam* composed in 372/982-3 and discovered at Bukhārā by A. Tumanski in 1892 (see *Zapiski* x 121 sq., Barthold in *BSOS.* ii 836) and possibly the Cambridge *tafsīr* mentioned on p. 2.

³ For further information concerning him and his works see *Fihrist* 234-5, Ibn Khallikān no. 581, Subkī ii 135, *Rauḍāt al-jannāt* iv 163, Goldziher in *WZKM.* ix 358-71, de Goeje's introduction to the *Annales quos scripsit . . . at-Ṭabarī*, Brockelmann i 142, etc.

⁴ The Persian text is quoted in Cureton-Rieu, p. 370.

and write Qur'ānic exegesis in Persian. They based their opinion mainly on the Qur'ānic verse "We have not sent any apostle save with the language of his people, that he might explain to them" (Sūrah xiv 4, tr. Palmer), but also on the consideration that from the time of Adam to that of Ishmael all the prophets and kings of the earth had spoken Persian, Ishmael having been the first to speak Arabic.

Accordingly, Mansūr ibn Nūh assembled learned men¹ from Bukhārā, Samarqand, Balkh, Farghānah and elsewhere, and they by his order elected from among themselves a company of translators. In the process of their work these scholars abridged the original by omitting the *isnāds*. They also added some historical information up to the year 345.

At the present day this translation and the oldest Persian commentaries on the *Qur'ān* are of special interest for the light which they throw on the Persian language at a comparatively early stage in its development.

Tarjamah i Tafsīr i Tabarī: H. Kh. ii 3161 ult., Rāmpūr (Sūrahs i-iv 66. Circ. A.H. 600. See Nadhīr Aḥmad 11), Blochet i 25 (i-iv 64. Ādharbaijān, circ. A.H. 607-22), Ivanow 955 (ii-xvii. Probably Khurāsān, 7th or 8th cent. A.H.), Rieu i 8b (complete. Jaunpūr, A.H. 883).

A Turkish translation from the Persian exists (see Āyā Sūfiyah 87, Dresden 22).

2. Probably not much later than the translation of Tabarī's *tafsīr* is the commentary of which the third and fourth volumes (Sūrahs xix 2-lxxxix 13 and xcii 5-cxiv) are preserved at Cambridge in a manuscript written in 628/1231. This commentary is as yet unidentified, but it is celebrated in consequence of the discussions of its linguistic and other features

¹ Including Abū Bakr Muḥammad b. Faḍl al-anām [or simply al-Faḍl, al-Faḍl al-Kamārī, d. 381/991 at Bukhārā, see *al-Jawāhīr al-muḍī'ah* ii 107, *al-Fawā'id al-bahiyah* 184], Muḥammad b. Ismā'il al-Faqīh, Abū Bakr Aḥmad b. Hāmid al-Faqīh, [al-JKhalīl b. Aḥmad al-Sijistānī [or al-Sijzī, d. 368/979 at Samarqand, see *al-Jawāhīr al-muḍī'ah* i 234, Ibn Qutlūbughā 73, Sam'ānī 291b. Doubtless Jhd al-'ulamā' should be emended to Jahbadh al-'ulamā'], Abū Ja'far Muḥammad b. 'Alī and Abū'l-Jahm Khālīd b. Hānī' al-Mufaqqih.

published by E. G. Browne in *JRAS.* 1894, pp. 417-524, and in the Cambridge Persian Catalogue, pp. 13-37.

3. Abū Bakr 'Atīq b. M. **al-Sūrābādī**¹ al-Harawī was a contemporary of Alp Arslān (455/1063-465/1072).²

Tafsīr al-Sūrābādī: **H.Kh.** ii 3195, 3293, **I.O.** 3840 (Sūrahs xxiii 58-xxxiv 3, xxxvii 147-xxxviii 3, xxxviii 16-58, xlviii 16-29. A.H. 523/1129), **Ahlwardt** 938 (ii 35-184, ii 229-vi 152. Circ. A.H. 700), **I.O.** 3838 (i-vi. Dabīr, A.H. 730), 3839 (vii-xiv 40. Same hand), **Leyden** iv 1658 (vii-xviii. Ḥalab, A.H. 769), **Dresden** 11 (i-iii), **Leyden** iv 1657 (iv 65-vii 52).

Possibly **Blochet** i 30 (liii-cxiv. A.H. 780), which is characterised by similar questions and answers, is a volume of this commentary. The *Irshād al-tafsīr fī bishārāt al-tadhkīr* (**Cairo** p. 407. Sūrahs xix-cxiv. A.H. 694) described as "*mustakhraj min al-Tafsīr al-'Atīq*" is probably an abridgment of it.

[*Tārīkh i Guzīdah* 806, **H.Kh.** ii 3195, 3293, vii p. 677 ad ii 364¹².]

4. 'Imād al-Dīn Abū 'l-Muẓaffar **Tāhīr** b. Muḥammad **al-Isfarāyīnī** called **Shāhfūr**³ (or **Shāhfūr**) was a protégé of the Nizām al-Mulk, composed an Arabic work on the sects of Islām entitled *al-Tabṣīr fī 'l-dīn wa-tamyīz al-firqat al-nājiyah min firaq al-hālikīn* (cf. **Ahlwardt** 2801, de Slane 1452) and died in 471/1078-9.

Tāj al-tarājīm fī tafsīr al-Qur'ān li-l-a'ājim, sometimes called *Tafsīr i Tāhīrī*: **H.Kh.** ii 2043, **Blochet** i 26 (Sūrahs ix (end), x-xiii, xiv (beginning). 14th cent.), 32 (extracts), **Uri MSS.** Arab. 19 (1st half. A.H. 948), 20 (2nd half), **Ethé** 2696 (Sūrahs xix-cxiv), **Mehren** 1 (i-xviii).

[**Subkī** iii 175, **Brockelmann** i 387.]

¹ On the title-page of **Leyden** 1658 he is called "Abu-Becr Atīk ibn-Mohammed an-Naisāburī vulgo vocatus Surābādī." Sūrābād does not seem to be mentioned by the geographers and lexicographers.

² Alp Arslān is not mentioned in the author's preface to his commentary.

³ By al-Subkī he is called **Shāhfūr** ibn **Tāhīr** ibn Muḥammad, but see **Blochet** i 26 (cf. **H.Kh.** ii 2390).

5. Abū Naṣr A. b. al-Ḥasan b. A. Sulaimānī¹ commonly called **Zāhidī** composed in 519²/1125 at Bukhārā

Tafsīr i Zāhidī: Ivanow Curzon 332 (Sūrahs i-xvi. Circ. A.D. 1700), 333 (xix-cxiv. A.H. 1121), **Ashraf** 'Alī Arabic Cat. p. 135 R. 30 (apparently extracts only. Aurangzēb's reign), **Asafiyah** i p. 564 nos. 25 (2nd half), 133 (1st half), 134 (2nd half), 273 (complete. A.H. 1070), **Bānkipūr** Pers. Hand-list 1121-2 (A.H. 1125 and 1122), **Peshawar** 49 (?) (Sūrahs i-xviii), **Rāmpūr** (A.H. 980. See **Nadhīr** Aḥmad 8).

6. Jamāl al-Dīn Ḥusain b. 'Alī b. Muḥammad b. Aḥmad al-Khuẓā'ī al-Naisābūrī, usually called **Abū 'l-Futūḥ al-Rāzī** was a contemporary of al-Zamaḥsharī (died 538/1144), and one of the teachers of Muntajab al-Dīn 'Alī b. 'Ubaid Allāh... Ibn Bābawaih al-Qummī³ (died after 585) and Rashīd al-Dīn M. b. 'Alī Ibn Shahrāshūb al-Māzandarānī (died 588)⁴.

Rauḍ al-jinān wa-rauḥ al-janān fī tafsīr al-Qur'ān, a large Shī'ite commentary said (*Rauḍāt* 184²²) to have been used extensively by Fakhr al-Dīn al-Rāzī for his *Maṣāṭīḥ al-gharīb*: I.H. 1590, **Bānkipūr** Pers. Hand-list 1137-9 (Sūrahs i-xviii. A.H. 734).

[*Majālis al-mu'minīn* 211, *Muntahā 'l-maḡāl* 113, *Rauḍāt al-jannāt* 183.]

7. M. b. Maḥmūd al-Naisābūrī⁵ was sent by Yamīn al-Daulah Bahrām Shāh (Sultān of Ghaznī A.H. 511/1118-552/1157) to mediate with Sanjar when the latter threatened to invade

¹ The *ASB.* list calls the author "Aḥmad bin Ḥasan ad-Dardājiki".

² The date 658 (A.D. 1259), which is inconsistently given by **Nadhīr** Aḥmad (probably on the authority of the *Maḥbūb al-albāb*) as that of the author's death, is in reality the date of the death of a different Zāhidī, Mukhtār b. Maḥmūd, see Brock. i 382, I. Quṭlūbughā 223.

³ Compiled a *Fihrist* of Shī'ite books and authors, cf. Ahlwardt 10048, I.H. 2250.

⁴ Compiled another *Fihrist*, cf. I.H. 2991 (*Ma'ālim al-'ulamā'*).

⁵ His *laqab* according to the *Lubāb al-albāb* was Fakhr al-Dīn. **H.Kh.** calls him Zāhir al-Dīn Abū Ja'far. The *Haft iqlīm* and **H.Kh.** (except vol. ii 1850) call him Muḥammad b. Aḥmad b. Maḥmūd.

Ghaznī (A.H. 529). He was the author of a *ḍuwān* (H.Kh. iii 5657), a translation of [al-Tha'ālībī's] *Ghurār al-siyar* entitled *Rāy-ārāy* (H.Kh. iii 5855), a *mu'aradah i tigh wa-qalam* entitled *Ṣaḥīfat al-iqbāl* (H.Kh. iv 7727), which seem to be lost, and of

Tafsīr i Basā'ir i Yamīnī (so *Lubāb al-albāb* and *Haft iqlīm*) or *al-Basā'ir fī 'l-tafsīr*¹, H.Kh. ii 1850, **Rosen** Musée Asiatique 45 (apparently) (*Sūrahs* xl 45–xlvi. A.H. 603), **Ivanow** 956 (apparently) (xviii 8–xxxiv with many lacunae. 7th cent. A.H.), **Bāyazīd** 68 (defective at end).

[*Lubāb al-albāb* i 281, *Haft iqlīm* no. 735.]

8. M. b. al-Ḥusain b. al-Fuḍail al-Wā'iḡ known as **Jamāl i Sāji** was constrained by the misfortunes which had befallen his country to leave Ghaznī with many others in 618/1221.² After enduring much hardship he reached Samarqand.

Zād al-mudhakkirīn, a commentary on 58 selected verses of the *Qur'ān* : **D.M.G.** 1.

9. Two thirteenth-century Indian mystics of the Chishtī order are referred to—the first normally, the second often³—as **Ḥamīd al-Dīn Nāgaurī**.

The first, Qāḍī Ḥamīd al-Dīn M. b. 'Aṭā' Nāgaurī, a native of Bukhārā who came to Delhi with his father in the time of Mu'izz al-Dīn M. b. Sām, was for three years Qāḍī of Nāgaur.⁴ At Baghdād he met Shihāb al-Dīn Suhrawardī, whose disciple and *khalīfah* he became, and he afterwards lived for a time in al-Madīnah

¹ Completed in 577/1181–2 according to H.Kh., but if it was dedicated to Yamīn al-Daulah Bahrām Shāh (as is suggested by the form of the title given in the *Lubāb al-albāb* and the *Haft iqlīm*) an earlier date would seem to be required.

² In this year Ghaznī was captured by Ogotāy, the son of Chingiz Khān, who "massacred the greater part of its inhabitants and carried the remainder away as prisoners . . . from this calamity Ghazna never recovered . . . Ibn Baṭūṭa who visited Ghazna more than a hundred years after found it still a heap of ruins, 733 (1332)." *Ency. Isl.* sub Ghazna.

³ In the *Siyar al-auliya'* and elsewhere he is called Ḥamīd al-Dīn Siwālī.

⁴ Now a small town in the state of Jōdhpūr. In Akbar's time it was the chief town of a *sarkār* in the *ṣubah* of Ajmēr (*Ā'in i Akbarī* p. 512).

and Mecca. He died in 643¹/1246 and was buried at Delhi. Works entitled *Lawā'ih* and *Tawālī' i shumūs* (the latter a commentary on the 99 Names) were among those written by him.

[*Siyar al-'arīfīn* (Ethé637) fol. 178b, *Akhbār al-akh'yār* (D.P.572) fol. 35a, *Safīnat al-auliya'* p. 113, no. 149, *Dhikr i jamī' i auliya' i Dihlī* (D.P. 634) fol. 8b, *Sawāṭi' al-anwār* fol. 116b, *Khazīnat al-aṣfiyā' i* 309-13, Raḥmān 'Alī 52 etc.]

The second, Shaiḥ Ḥamīd al-Dīn Abū Aḥmad Sa'īdī Nāgaurī Siwālī², surnamed Sulṭān al-tārikīn, was a *khaliḥ* of Khwājah Mu'īn al-Dīn Sijzī Chishti. He died in 673/1274 and was buried at Nāgaur. A book entitled *Uṣūl al-tarīqah* is described as his best-known work.

[*Siyar al-auliya'* p. 156, *Siyar al-'arīfīn* fol. 16b, *Akhbār al-akh'yār* fol. 28a, *Safīnat al-auliya'* p. 94 no. 111, *Sawāṭi' al-anwār* fol. 106b, *Khazīnat al-aṣfiyā' i* 308, Raḥmān 'Alī 52 etc.]

Both of these are said to have written numerous works and to one of them is doubtless to be ascribed

Tafsīr i Pārah i 'Ammā: Aṣafiyaḥ i p. 562 no. 305.

10. To the celebrated poet Sa'īdī (d. 691/1291) is ascribed a translation which has been published in *Qur'āns* lithographed at **Delhi** in 1299° (with Walī Allāh Dihlawī's *Faṭḥ al-Raḥmān* and the Urdu translations of Rafī' al-Dīn and 'Abd al-Qādir), 1887† (with the same three translations) and 1314-7° (with the same translations as well as an Urdu trans. and comm. by Raḥīm Bakhsh Dihlawī), and at **Āgrah** in 1312-3°* (with 'Abd al-Qādir's trans.) and 1313° (with 'Abd al-Qādir's trans.).

To him also are ascribed notes on the occasion of the revelation of the different sūrahs, etc., which have been published under the title *Shān i nuzūl* in *Qur'āns* lithographed at **Delhi** in 1299°, [1890°] (pp. 1-54 only ?) and [1891°] and at **Āgrah** in 1313°.

[H. Massé, *Essai sur le poète Saadi* (Paris 1919), Browne *Lit. Hist.* ii 525-39, G.I.P. ii 292-6, *Ency. Isl.* sub Sa'īdī, etc.]

¹ Raḥmān 'Alī gives the date 605, the *Khazīnat al-aṣfiyā'* gives 678.

² Siwāl was a *mauḍi'* in the district of Nāgaur (*Sawāṭi' al-anwār* fol. 107a⁴).

11. Jamāl al-Dīn M. b. M. **al-Aqsarā'i**, a great-grandson of Fakhr al-Dīn al-Rāzī, was lecturer in the Madrasat al-Silsilah¹ at Qaramān and wrote in Arabic (i) annotations on the *Kashshāf*, (ii) *Īdāh al-Īdāh*, a commentary on the *Īdāh* of the *Khatīb Dimashq* (Escorial² 258), and (iii) *Hall al-Mūjaz*, a commentary on Ibn al-Nafis's abridgment of Ibn Sinā's *Qānūn*, which is his best-known work at the present day and which has been published at Delhi in [1870 ?] and at Lucknow in 1877^{o*} and 1326* (MS. Bodl. i 629). He died between 770/1368-9 and 780/1378-9.

al-As'ilah wa-'l-ajwibat al-muta'alliqah bi'l-Qur'ān wa-'l-hadīth: Flügel 1680 (2) (A.H. 1039), Āyā Ṣūfiyah 69b, 70, 71, 72, 1033 (probably also 66), Blochet 62, Fātih 99 (also 98 ?), Leyden iv 1688.

[*al-Shaqā'iq al-Nu'māniyah* i 20, *al-Fawā'id al-bahīyah* 191.]

12. Sa'd al-Dīn Mas'ūd ibn 'Umar **al-Taftāzānī** [b. 722/1322 at Taftāzān, d. 792²/1390 at Samarqand] was a celebrated scholar, a friend of Timūr, and the author of numerous Arabic works, some of which, like the *Tahdhīb al-mantiq wa-'l-kalām* and the *Sharh al-'Aqā'id al-Nasafīyah*, are to this day textbooks in the madrasahs of the East.

Kashf al-asrār wa-'uddat al-abrār, a *tafsīr*: H.Kh. v 10674, Yenī p. 80 no. 43.

[*Bughyat al-wu'āt* 391, *Majālis al-'ushshāq* 287, *Ḥabīb al-siyar* iii 3, 87, *al-Fawā'id al-bahīyah* 128-30, 134-7, Brockelmann ii 215, Browne *Lit. Hist.* iii 353.]

13. M. b. M. b. Maḥmūd al-Ḥāfiẓ al-Bukhārī, commonly called Khwājah Muḥammad Pārsā, was an eminent disciple of Bahā' al-Dīn Naqshband.³ He left Bukhārā in 822 to perform the pilgrimage and died at al-Madīnah on the 24th of Dhū 'l-Hijjah

¹ al-Madrasat al-Musalsalah acc. to *Fawā'id*.

² Or 791 (*Bughyah* 391, *Fawā'id* 136¹²).

³ The founder of the Naqshbandī order, see *Nafahāt al-uns* no. 442, *Majālis al-'ushshāq* no. 37 (p. 268), *Rashahāt* 53, *Ḥabīb al-siyar* iii 3, 87, *Khawāṣṣ al-aṣfiyā'* i 548, Brock. ii 205, Babinger in *Der Islam* xiv 114 etc.

in this year¹ (A.D. 1420). He wrote the *Faṣl al-khiṭāb* (see Ethé 1855, Ivanow 1218, Babinger in *Der Islam* xiii 106, xiv 112, Brockelmann *ibid.* xiii 282, etc.) and other works including

Tafsīr i Muḥammad Pārsā: Ḥ.Kh. ii 3264, where it is stated that it dealt with certain sūrahs in the last two sections of the *Qur'ān*, **Murād** (Constantinople) 72 (in the handwriting of Jāmī), **As'ad** 84 (?).

Probably by M. Pārsā (though by Naḍhīr Aḥmad the author's name is given as Muḥammad ibn Maḥmūd al-Ḥāfiẓī al-Bukhārī) and perhaps a part of the preceding work is

Tafsīr i Thamāniyah, a commentary on the eight sūrahs xcvii-civ : Rāmpūr (Naḍhīr Aḥmad 7—transcribed in 1181/1767 from an autograph).

The *Muqaddimat al-tafsīr*, *Tafsīr Sūrat al-Qadr*, and *Tafsīr Sūrat Lam yakun* contained in **Lālah-li** 3655 and ascribed to M. b. Maḥmūd al-Bukhārī are probably extracts from it.

[*Nafahāt al-uns* p. 448, *Rashahāt* 57, *Ḥabīb al-siyar* iii 3, 142, *al-Shaqā'iq al-Nu'māniyah* i 286, *Safinat al-auliya'* p. 79 no. 83, *Khazīnat al-asfiyā'* i 559, *al-Fawā'id al-bahiyah* 199, *Der Islam loc. cit.*]

14. The celebrated saint and poet **Shāh Nūr al-Dīn Ni'mat Allāh** b. 'Abd Allāh **Kirmānī**, usually called **Shāh Ni'mat Allāh Walī**, the founder of the Ni'matallāhī order of dervishes and the friend of **Shāh Rukh**, was born in Aleppo, spent most of his youth in 'Irāq, at the age of 24 visited Mecca, where he became a disciple of the historian and mystic al-Yāfi'i (d. 768/1366-7, Brock. ii 176); his later life was passed in Samarqand, Harāt, Yazd and Māhān. He died and was buried at Māhān in 834²/1431.

(1) *Sharḥ Fātiḥat al-Kitāb*: Ivanow 1239 xi (cf. *ibid.* ix. 18th cent.), Rieu ii 829 viii = Cureton-Rieu 886 (2) (A.H. 1165-74).

¹ At the age of 73, according to the *Safinat al-auliya'*. This is inconsistent with the statement (*al-Fawā'id al-bahiyah* 199) that he was born in 756. His son, Abū Naṣr Pārsā (Maḥmūd b. M. al-Ḥāfiẓī al-Bukhārī), who was likewise a distinguished mystic, died in 865/1460-1 and was buried at Balḫ (*Nafahāt al-uns* 445, *Ḥabīb al-siyar* iii 3, 142, *al-Fawā'id al-bahiyah* 199).

² The date 827 is given by Daulatshāh and others.

- (2) *Risālah i Ikhlās*, on Sūrah cxii: Ivanow 1239 xii (18th cent.). [Daulatshāh 333-40, *Ḥabīb al-siyar* iii 3, 143, Rieu ii 634b, Browne *Lit. Hist.* iii 463-73, etc.]

15. **Ya'qūb** b. 'Uṭhmān b. Maḥmūd b. M. Ghaznawī **Charkhī**, a disciple of Bahā' al-Dīn Naqshband (d. 791/1389, see p. 7, note 3) and the preceptor of the great saint 'Ubaid Allāh Ahrār (d. 895/1490), was born at **Charkh**, a village near Ghaznī. He died in 838¹/1434-5 and was buried at a village near Ḥiṣār Shādmān.

Tafsīr i Ya'qūb i Charkhī, a concise commentary on Sūrahs i and lxvii-cxiv: **H.Kh.** ii 3308 (apparently), 3361, 3433, **Peshawar** 10B (A.H. 940), **I.O.** D.P. 8 (lxxviii-cxiv. A.H. 1038), **Ivanow** 957 (lxvii-lxxvii. A.H. 1082), **Ethé** 2678 (A.H. 1089), **Decourdemanche** ii S.P. 1672 (A.H. 1242), **Ivanow** Curzon 334, **As'ad** 88, **Aumer** p. 127 no. 328, **Āyā Ṣūfiyah** 404, **Cairo** p. 408, **Fāṭih** 299, **I.O.** D.P. 5B, **Rosen** M.A. 47 (3), **Yeñi** p. 79 no. 22 (Sūrah i).

Editions: **Peshawar** (before 1868),² **Lahore** (before 1868),² [1870*], 1880†, 1885†, 1889† (2 editions), 1331*, **Bombay** 1297°, 1326*, **Qādiyān** 1893†.

The Lahore edition of 1331 contains a supercommentary entitled *Raudat al-ma'ārīb* by Maulawī Walī Muḥammad Qandahārī.

Other works by this author will be mentioned hereafter.

[*Nafahāt al-uns* p. 455, *Rashahāt* 65-8, cf. 241-2, *Ṭabaqāt i Shāhjahānī* [Ethé 705] fol. 46a, *Safīnat al-auliya'* p. 80 (no. 86), *Khazīnat al-asfiyā'* i 566.]

16. **Shihāb al-Dīn** b. **Shams al-Dīn** b. 'Umar Zāwulī **Daulatābādī** was born at Daulatābād in the Deccan, studied at Delhi, departed thence at the time of Timūr's invasion and settled at Jaunpūr, where Ibrāhīm Shāh Sharqī (reigned 804-44/1401-40) made him Chief Justice and bestowed on him the title of Malik

¹ According to the *Ṭabaqāt i Shāhjahānī* fol. 46a, but the *Khazīnat al-asfiyā'* i 567 gives the date 851/1447-8.

² These Peshawar and Lahore editions are mentioned on the title-page of the Lahore edition of [1870], which is based on them.

al-'ulamā'. Annotations on the *Kāfiyah*, an Arabic syntax entitled *al-Irshād*, a commentary on al-Bazdawī's *Uṣūl*, and a number of other works in Arabic¹ and Persian were written by him. He died in or before 849/1445².

Bahr i mazwāj, a large commentary dedicated to Ibrāhīm Sharqī: **Ethé** ii 3073 (Sūrahs i-vi. A.H. 932), i 2679 (i-xviii. A.H. 1187), **Ivanow** 958 (xix-cxiv. A.H. 1187), **Āṣafiyaḥ** i p. 562 nos. 96 (1st half), 135-8 (complete. A.H. 1253), 298 (7 sections), **Bānkipūr** Pers. Hand-list 1105-8 (A.H. 1265), 1109 (vol. iv. A.H. 1101), 1110-11 (vols. i-ii. 17th cent.), **Cairo** p. 407, **Nūr i 'Uthmāniyah** 234-5 (?), **Peshawar** 17 (xxxviii-cxiv).

Edition: **Lucknow** 1297° (Sūrahs i-vi only).

Other Persian works by this author will be mentioned hereafter.

[*Akhbār al-akhayār* fol. 160a, *Firishṭah* ii 595, *Subḥat al-marjān* 39, *Rahmān 'Alī* 88, *Tajallī i nūr* ii 33, *Ency. Isl.* i 932.]

17. 'Alā' al-Dīn 'Alī b. M. al-Shāhrūdī al-Bistāmī al-Harawī, known as **Muṣannifak**³, a descendant of Fakhr al-Dīn al-Rāzī, was born in 803/1400-1 and studied at Harāt. In 848 he migrated to Asia Minor, where he became a professor at Qūniyah. Having become deaf he settled at Constantinople, where the Sultān Muḥammad Khān II (855-86) granted him a pension of 80 dirhams *per diem*. He died in 875⁴/1470-1. His numerous works were mainly Arabic commentaries on standard textbooks, but he wrote also in Persian works entitled *Anwār al-aḥdāq*, *Ḥadā'iq al-imān li-ahl al-yaqīn wa-'l-'irfān*, *Tuḥfat al-salāṭīn*, *al-Tuḥfat al-Mahmūdīyah*, *Sharḥ al-Shamsīyah*, as well as

al-Muḥammadīyah or *Tafsīr i Muṣannifak*, a large but uncompleted⁵ commentary undertaken in 863 by order of the Sultān Muḥammad Khān II, after whom it was named, **H.Kh.** ii 3403, v 11554.

¹ See Casiri 80, 151-2, Cureton-Rieu 525, Leyden 232, Loth 974-5, etc.

² The *Tajallī i nūr* mentions the two dates 840 (on the authority of *Firishṭah*) and 842: the *Ḥadā'iq al-Ḥanafīyah* gives 848.

³ i.e. the little author, in allusion to his youthful productivity as a writer.

⁴ So *Shaqā'iq*, *Fawā'id*, and in some places **H.Kh.**, in others **H.Kh.** gives 871 and in one 930 (!).

⁵ According to **H.Kh.**

This is presumably identical with **Āyā Šūfiyah** 285 (Sūrahs lxxvii-cxiv), **Bāyazīd** 260 (Sūrahs ?) 261 (Sūrahs lxxvii-cxiv), and **Fātiḥ** 636 (Sūrahs ?), though the title *al-Muḥammadīyah* is not mentioned in the catalogues and the Bāyazīd and Fātiḥ MSS. are given the title *al-Shifā'*.

[*al-Shaqā'iq al-Nu'mānīyah* i 181, *al-Fawā'id al-bahīyah* 192, Brockelmann ii 234.]

18. The well-known poet, scholar and mystic Nūr al-Dīn 'Abd al-Rahmān ibn Aḥmad **Jāmi**, who died at Harāt in 898/1492, composed in Persian, if we may believe the compiler of the catalogue of the Salimīyah Library,

Tafsīr i ʔuz' al-Naba', a commentary on Sūrahs lxxviii-cxiv : **Salimīyah** 49.

[Daulatshāh 483, *Majālis al-'ushshāq* 349, *Rashahūt* 133, *al-Shaqā'iq al-Nu'mānīyah* i 293, *al-Fawā'id al-bahīyah* 86, Brockelmann ii 207, Browne *Lit. Hist.* iii 507-48, *Ency. Isl.* i 1011, etc., etc.]

19. **Mu'in al-Din** b. Sharaf al-Dīn Ḥājji M. **Farāhi** Harawī, often called **Mu'in al-Miskīn**, was a noted preacher and was for one year Qāḍī of Harāt. A life of Muḥammad entitled *Ma'ārij al-nubuwwah* is his best known work. He died in 907/1501-2.

(1) *Tafsīr i Sūrah i Fātiḥah* : **Bānkīpūr** Pers. Hand-list 1128 (A.H. 1109), I.O. D.P. 1, **Āṣafīyah** i p. 564 no. 105. An abridgment (?) : **Peshawar** 99B.

(2) *Tafsīr i Sūrah i Yūsuf* (or *Aḥsan al-qashaʔ* ?) : **Bānkīpūr** Pers. Hand-list 1123-6, **Bodleian** 453, 1813 (i) (?) (fragment), **Ivanow** Curzon 335, **Nadhīr Aḥmad** 15 (M. Muḥaddith, Rāmpūr).

Editions : **Tihrān** 1278° (wrongly ascribed to Mu'in Juwainī), **Lahore** 1873*, place ? 1307 (Āṣaf. i 564), **Lucknow** 1902† (?).

From the preface to no. (2) it would appear that both it and no. (1) together with a commentary on Sūrah ii which he speaks

of as completed, were intended to form parts of the *Ḥadā'iq al-ḥaqā'iq* (H. Kh. iii 4428).¹

[*Ḥabīb al-siyar* iii 3, 338, *Makhzan al-gharā'ib* (Bodl. 395) no. 2293, *Ḥadā'iq al-Ḥanafīyah* 358, Rieu i 149.]

20. Kamāl al-Dīn Ḥusain b. 'Alī Wā'iḏ **Kāshifī**, a brother-in-law of Jāmī, well known as the author of the *Anwār i Suhailī*, the *Rauḍat al-shuhadā'* and several other works (see Ethé 2188 and 2680), flourished as a preacher at Harāt in the time of Sultān Abū 'l-Ḡhāzī Ḥusain and Mir 'Alī Shīr Nawā'ī. He died in 910/1499-50².

- (1) *Jawāhir al-tafsīr li-tuhfat al-Amīr*, a commentary on a large scale dedicated to Mir 'Alī Shīr, which never extended beyond the first volume (Sūrahs i-iv 84) : H. Kh. ii 4274, Ethé 2680 (A.H. 967), Bānkīpūr Pers. Hand-list 1131 (Sūrahs i-iii. 16th cent.), 1132 (i-iv [84 ?]. A.H. 975), Rieu i 11a (most of the introduction and Sūrah i. A.H. 1021), 11b (Sūrah ii. A.H. 1076), Cairo p. 408 (ii-iii), Vollers 899 (i-iii 193. Defective at beginning).

The fact that the *Jawāhir al-tafsīr* is mentioned in the preface to the *Mawāhib i 'aliyah* has caused copies of the latter to be described in some catalogues as copies of the former. Consequently, it is unsafe to assume without corroborative evidence that such MSS. as Bāyazīd 145, Nūr i 'Uthmānīyah 279, and Yeñī 19 are really copies of the *Jawāhir al-tafsīr*.

- (2) *Mawāhib i 'aliyah*, often called *Tafsīr i Husainī*, a concise commentary composed between 897 and 899 and dedicated to Mir 'Alī Shīr when circumstances had compelled the author to abandon the idea of completing the *Jawāhir al-tafsīr*, H. Kh. ii 3259, vi 13373. Copies are too common to deserve complete enumeration. For further information see—

Aberystwyth 18 (A.H. 989), Aumer 326-7 (A.H. 928), Bānkīpūr Pers. Hand-list 1145-56 (one of these is dated A.H. 909 and

¹ Mu'in's Arabic *tafsīr*, the *Baḥr al-durar* (H. Kh. ii 1658), is preserved at Bānkīpūr (see the Arabic Handlist, no. 209).

² In 906 according to H. Kh. ii 4274.

another 941), **Blochet** i 27 (A.H. 936), 28, **Bodleian** 1805-8, **Browne** Pers. Cat. pp. 37-40, Hand-list 1291, Suppt. 1278-9, **Dorn** 251, **Ethé** 2681-90, **Leyden** iv 1692, v p. 271 (A.H. 926), **Mehren** 2-3, **Rieu** i 9b-11a, etc., etc.

Editions (usually on the margins of *Qur'āns*): **Calcutta** 1837 (Zenker i 1368), **Meerut** 1284*, 1288-9*, **Bombay** 1279°, 1290*, 1295-7°, 1303-7°, **Lucknow** 1871*, 1874°, 1888†, **Ludhiana** 1877†, **Delhi** 1294*, 1304°, 1889† (2 editions), 1893† (36 pp. only), **Agra** 1308°, **Cawnpore** 1895†.

Turkish, Urdu, and Pushtu translations exist.

The Lucknow and Cawnpore editions contain only the text of the *Qur'ān* and the *Mawāhib i 'alāyah*, the Bombay editions contain also **Walī Allāh Dihlawī's** *Faṭḥ al-Raḥmān* (except that of 1279, which contains an anonymous Persian translation), the Delhi and Meerut editions contain the Urdu translation of **Rafī' al-Dīn** (one of the 1889 editions contains also the *Faṭḥ al-Raḥmān* and the *Faṭḥ al-'Azīz*), the Agra edition contains the Urdu translation of 'Abd al-Qādir. The Ludhiana edition also contains an Urdu translation (author not stated in the Quarterly Catalogue). A translation of the *Qur'ān* ascribed to **Ḥusain Kāshifī** is mentioned in **Peshawar** 40.

[*Majālis al-naḥā'is* fol. 70a, *Ḥabīb al-siyar* iii 3, 341, *Majālis al-mu'minān* 235, *Raudāt al-jannāt* 256, *Schefer Chrest. pers.* i 190-7, *Browne Lit. Hist.* iii 441-3, 503-4, *Ency. Isl.* ii 789.]

21. **Abū 'l-Faḥ al-Ḥusainī**, who prepared for **Shāh Tahmāsp** the **Ṣafawī** (A.H. 930-984 = A.D. 1524-76) a revised edition of the *Sifwat al-ṣafā'* of **Ibn al-Bazzāz** (**Rieu** i 345), composed at the request of the same sovereign

Tafsīr i Shāhī, a **Shī'ite** commentary on those verses of the *Qur'ān* which form the basis for prescriptions of **Muḥammadan** law¹: **Būhār** 145 (A.H. 1088), **Āṣafīyah** i p. 562 no. 251 (*Tafsīr āyāt al-aḥkām*).

He is doubtless also the author of

Tarjamah i risālah i I'tiqādiyah, a translation of the *I'tiqādāt* of **M. b. 'Alī Ibn Bābawaih** (see **Brockelmann** i

¹ Technically known as the *aḥkām al-Qur'ān*.

187. For other translations see p. 15 *infra* and I.H. 3185):
Ivanow Curzon 386.

22. Fakhr al-Dīn¹ 'Alī b. al-Ḥasan al-Zawārī² worked in part at least under the auspices of Shāh Tahmāsp I (A.H. 930/1524–984/1576). His best-known work and the one which concerns us primarily in this place is—

- (1) *Tarjamat al-khawāṣṣ*, often called *Tafsīr i Zawārī*, a Shī'ite commentary on the *Qur'ān* completed in 946/1539–40: I.H. 535, Ethé 2691 (A.H. 959), Bānkīpūr Pers. Hand-list 1112–3 (A.H. 1078–9), Būhār 143–4 (Sūrahs i–xviii. 17th cent.), Ivanow 1098 (i–xviii. 17th cent.), 1099 (i–xviii. A.H. 1260), A.S.B. Govt. Coll. 1903–7 no. 217, Bashīr Āghā (Stambul) 37–39 (incomplete), Leyden v 2655 (i–vii).

He wrote also—

- (2) *Lawāmi' al-anwār ilā ma'rifat al-a'immat al-aṭhār*, an abridgment of the Persian work *Aḥsan al-kibār fī manāqib al-a'immat al-aṭhār* by M. b. Abī Zaid Warāmīnī: Calcutta Imp. Lib. (A.H. 1244. See Nadhīr Aḥmad 69.),
- (3) *Majma' al-hudā*, legends of the Prophets, Imāms, and Saints: Ivanow 61 (A.H. 1083), Ethé 598,
- (4) *Raudat al-abrār*, a Persian commentary on the *Nahj al-balāghah* (for which see Brockelmann i 405): I.H. 2016, Houtum-Schindler 1,

As well as a number of Persian translations of Shī'ite theological works, including—

- (5) the *Ihtijāj* of Aḥmad b. 'Alī al-Ṭabarsī,³

¹ So Leyden 2655.

² Of the several places called Zawārah (so spelt out in the *Raudat al-jannāt*) the best known is a village N.W. of Ardistan, see le Strange *L.E.C.* 208, where the name is spelt Zuvārah, and Yāqūt i 234, where it is spelt Uzwarāh.

³ For other translations see below, p. 16, and I.H. 512. For the Arabic original see Loth 166. The author is to be distinguished from his more celebrated contemporary al-Faḍl b. al-Ḥasan al-Ṭabarsī (d. 548/1154), whose best-known work is the Arabic *tafsīr* entitled *Majma' al-bayān*.

- (6) the *I'tiqādāt* of M. b. 'Alī Ibn Bābawaih under the title *Wasīlat al-naǧāt*,¹
- (7) the *Kashf al-ghummah fī ma'rifat al-a'immah* of 'Alī b. 'Īsā al-Irbilī² under the title *Tarjamat al-manāqib* (written in 938 for the Amīr Qiwām al-Dīn Muḥammad): **Bānkipūr** vi 509, **Aberystwyth** 19 (1) (small fragment only),
- (8) the *Makārim al-akhlāq* of Raḍī al-Dīn al-Ḥasan b. al-Faḍl al-Ṭabarsī under the title *Makārim al-karā'im*: I.H. 574 and 3088,
- (9) the *tafsīr* ascribed to the Imām al-Ḥasan al-'Askarī,⁴
- (10) the *Ṭarā'if fī ma'rifat madhhab al-ṭawā'if* of 'Alī b. Mūsā . . . Ibn Ṭā'ūs⁵ under the title *Ṭarāwat al-laṭā'if fī tarjamat kitāb al-Ṭara'if*: I.H. 2095,
- (11) the '*Uddat al-dā'ir*' of Ibn Fahd under the title *Miftāḥ al-naǧāh*: *Āṣafiyaḥ* i p. 62.
[*Rauḍāt al-jannūt* 407.]

23. **Faṭḥ Allāh** b. **Shukr Allāh** al-**Sharif al-Kāshānī** was a pupil of al-Zawārī (see p. 14) and devoted himself to literary

¹ For other translations see p. 13 and I.H. 3185. The Arabic original was lithographed in Persia in 1282 (see Ellis i 629). For the author, who died in 381/991-2, see Brockelmann i 187, *Ency. Isl.* ii 365, etc.

² For the author, who completed the *Kashf al-ghummah* in Ramaḍān 687/1288 and who died in 692/1293, see *Amal al-āmīl* 54, *Rauḍāt al-jannūt* 396. For an edition of the Arabic text (Ṭihrān ? 1294^c) see Ellis i 243.

³ For other translations see Rieu i 156 (by M. b. 'Abd al-Karīm Anṣārī Astarābādī), *Mahbūb al-albāb* 105 (by 'Alī b. Ṭaifūr Bisṭāmī), and I.H. 575. The Arabic original was published at Būlāq in 1300 and at Cairo in 1303 and 1311 (see Ellis ii 499). The author was a son of the author of the *Majma' al-bayān*.

⁴ For other translations see below, p. 29 (4), and *Āṣafiyaḥ* i p. 562, no. 238. The Arabic original was published at Ṭihrān in 1268 (see Ellis i 630) and at Lucknow in [1893]. For the alleged author see *Ency. Isl.* i 489.

⁵ For the author, who died in 664/1266, see *Rauḍāt al-jannūt* 392. For a nineteenth-century translation lithographed in Persia A.H. 1301 see Edwards 111, where, however, the title is erroneously given as *Kashf ul-hujjat*.

⁶ For another translation (by M. b. 'Abd al-Karīm Anṣārī, cf. note ³) see I.H. 557. For a copy of the Arabic original see *Mahbūb al-albāb* p. 484. Ahmad b. M. b. Fahd al-Ḥillī died in 841/1437-8, see *Muntahā 'l-maḡāl* p. 39, *Rauḍāt al-jannūt* 20, Brockelmann i 498.

activities of a similar kind. He translated at least one work at the command of Shāh Tahmāsp, and died in 978¹/1570-1, 988²/1580-1 or 997³/1588-9. His best-known works are—

- (1) *Manhaj al-ṣādiqin fī ilzām al-mukhālifin*, a large Shī'ite commentary on the *Qur'ān* in 5 volumes: I.H. 3192, Bodleian 1809 (A.H. 1064-1105), R.A.S. P. 1 (Sūrahs i-iii. Slightly defective at beginning), P. 2 (xlvii-cxiv. A.H. 1107), Āṣafiyaḥ i p. 568 nos. 287 (vii-xv), 288 (xxix-xxxvii), 289 (xix-xxiii), I.O. D.P. 24 margin (i-ii 75).

Editions: — 1290 (?) (Āṣafiyaḥ i p. 568 nos. 373-5), [Tihirān] 1296-7°.

- (2) *Khulāṣat al-Manhaj*, an abridgment of the preceding: I.H. 1066, Rieu i 11b (i-xviii. A.H. 1071), 12a (xix-cxiii. Same hand), 12b (xix-cxiv. A.H. 1082), Blochet i 29 (xxxv-cxiv. A.H. 1074), Būhār 146 (A.H. 1085), Ethé 2692 (i-xvii. A.H. 1093), 2693 (xviii-cxiv. Same hand), 2694 (i-xviii. n.d.), 2695 (xxxix 1-cxiv. n.d.), Ivanow 1100 (i-xviii. Collated A.H. 1099), I.O. D.P. 24 (i-xviii 98), 17 (i-vi), Āṣafiyaḥ i p. 564 no. 98 (2nd half), Bānkīpūr Arab. Hand-list 2, 8, Pers. Hand-list 1133-4 (A.H. 1099), 1135 (A.H. 1078), 1136 (vol. ii. A.H. 1166), Lincei *Rendiconti* 1912 p. 112.

Edition: [Tihirān] 1281°.

He wrote also—

- (3) *Tanbih al-ghāfilin wa-tadhkirat al-ʿārifin*, a Persian paraphrase of the *Nahj al-balāghah* written in 955: I.H. 710, Āṣafiyaḥ ii p. 1608 no. 185 (1st half), Browne Suppt. 1342, Ivanow Curzon 372, Rieu i 18b,
- (4) a translation of the *Qawā'id al-aḥkām* of al-Ḥasan b. Yūsuf Ibn al-Muṭahhar al-Hillī⁴,
- (5) a translation of the *Ihtijāj* of Aḥmad b. ʿAlī al-Ṭabarsī under the title *Kashf al-Ihtijāj*⁵,
- (6) a translation of the *Qur'ān*, and

¹ According to the *Mir'āt al-ṣafā'* (quoted by Rieu iii 1077b).

² According to the *Rauḍāt al-jannāt*.

³ According to I.H. 1066, where it is said that he died in Kashmīr.

⁴ For the author, who died in 726/1326, see *Rauḍāt al-jannāt* 171, Brockelmann ii 164, etc.

⁵ For another translation see above, p. 14.

(7) an Arabic *tafsīr* completed in 977 and entitled *Zubdat al-tafsīr*.

[*Raḍāt al-jannāt* 508, Rieu iii 1077b.]

24. Mīr **Fakhr al-Dīn** M. b. Ḥusain Ḥusaini **Sammākhī Astarābādī**, after being a teacher and Shāikh al-Islām at Sabzawār became attached to the court of Shāh Ṭahmāsp I (as *Ṣadr* according to the *Haft iqlīm*, but the '*Ālam-ārāy* i '*Abbāsī* does not confirm this). He was the author of Arabic annotations on al-Maibudhī's *Sharḥ Hidāyat al-ḥikmah* (pub. at [Lucknow] in [1873*], cf. Loth 492, H.Kh. vi p. 47), on [al-Dawānī's] commentary on al-Taftāzānī's *Tahdhīb al-mantiq* (H.Kh. ii p. 480, I.H. 906) and on al-Qūshjī's commentary on Naṣīr al-Dīn al-Ṭūsī's *Tajrīd al-'aqā'id* (H.Kh. ii p. 203, I.H. 897). He completed in 952/1545 and dedicated to Shāh Ṭahmāsp *Tafsīr i Āyat al-Kursī*, a Shī'ite commentary on ii 256: **Ivanow** 1101.

[*Haft iqlīm* no. 1167, '*Ālam-ārāy* i '*Abbāsī* fol. 44a.]

25. **Jalāl al-Dīn Muḥammad** b. Maḥmūd **Thānēsari**, of the Chishtī order, the principal pupil and *khaliḥ* of 'Abd al-Quddūs b. Ismā'il of Gangōh¹, was visited by the Emperor Akbar when on the way to quell the rebellion of his brother M. Ḥakīm. He died at the age of ninety-five and was buried at Thānēsar in 989/1582.

Risālah i tafsīr i Sūrah i Wa-'l-tīn, a commentary on Sūrah xev: **Ethé** 1924 (8).

[*Haft iqlīm* no. 380, *Muntakhab al-tawārīkh* iii 3, *Safīnat al-auḥiyā'* p. 101 no. 119, *Sawāṭir al-anwār* (Ethé 654) no. 31, *Khazīnat al-aṣḥiyā'* i 439, Raḥmān 'Alī 40.]

26. **Nūr al-Dīn Muḥammad** al-Wā'iz dedicated to Abū 'l-Ghāzī 'Abd Allāh Bahādur Khān, presumably one of the two Shāibānids thus styled, who reigned from 946/1539 to 947/1540 and from 991/1583 to 1006/1598 respectively,

A commentary on the *Āyat al-Kursī*: **I.O. D.A.** 77a.

¹ In the Sahāranpūr district.

27. Nizām al-Dīn b. 'Abd al-Shakūr Fārūqī Thānēsari Balkhī was the nephew, son-in-law and *khatīfah* of Jalāl al-Dīn M. b. Maḥmūd Thānēsari (see § 25 above). "When towards the end of A.H. 1014 (A.D. 1606), the first year of Jahāngīr's reign, this emperor's rebellious son, Sultān Khusrau, fled from Akbarābād and passed through Thānīsar, he called upon Shaikh Nizām al-dīn, who incurred thereby the emperor's displeasure, and had to leave India. Before going to Balkh, where he finally settled and died, the 8th of Rajab, A.H. 1035 or 1036¹ (A.D. 1626, April 5, or 1627, March 25), he performed the pilgrimage, and composed during his stay in the holy cities two commentaries on 'Irāqī's Lama'āt . . ." (Ethé col. 337, cf. *Tūzūk i Jahāngīrī*, tr. Rogers and Beveridge, i p. 60).

- (1) Commentary on Sūrahs i and lxxviii-cxiv: I.O. D.P. 7 (with lacunae. A.H. 1114) 1184b (Sūrah i only).

This is no doubt identical with the *Riyād al-quds* mentioned in the *Sawāṭi' al-anwār*, where it is described as a commentary on the last two sections of the *Qur'ān*, and with the *Tafsīr i Nizāmī* mentioned by Raḥmān 'Alī.

- (2) *Malfūz i Shaikh Nizām al-Dīn Thānēsari*: Aṣafiyah i p. 488 no. 843 (A.H. 1026).

- (3) *Sharḥ i Lama'āt [i Makkī or Madanī?]*, one of his two commentaries on the *Lama'āt* of 'Irāqī: Bodleian 1254.

[*Haft iqlīm* no. 381, *Sawāṭi' al-anwār* (Ethé 654) fol. 393a, *Ḥadā'iq al-Ḥanafīyah* 401, Raḥmān 'Alī 241, *Khazīnat al-asfiyā* i 463.]

28. Shāh Muḥammad b. 'Abd Muḥammad² b. Sultān 'Alī b. Faṭḥ Allāh Arkasā'i Rustāqī Badakhshī, commonly called **Mullā Shāh** and surnamed Lisān Allāh, was a noted saint of the Qādirī order and the spiritual director of Shāh-Jahān's eldest son Dārā-Shukūh. Born at Arkasā, a village near Rustāq in Badakhshān, he settled in India in 1023 (A.D. 1614-15), became a disciple of the celebrated saint Miyān Mīr of Lahore, and died

¹ According to Raḥmān 'Alī he died in 1024.

² Rieu's "Mullā 'Idī" is probably a corruption of Mullā 'Abdī.

in 1072 (A.D. 1662-3) according to the *Mir'āt al-khayāl*, but in 1069 according to the *Khazīnat al-aṣfiyā'*. According to Beale's *Miṣiāḥ al-tawārīkh* (Āgrah 1849), p. 402, the inscription on his tomb gave the date 1070.

Shāh i tafāsīr (a chronogram) or *Tafsīr i Shāh*, a commentary, partly in Persian and partly in Arabic, on Sūrahs i-iii and xii, composed in 1057 (A.D. 1647):—

I.O. D.P. 1420 (contemporary with author and corrected by him), Bānpūr iii 326 (18th cent.), Ivanow 969 (not quite complete. End of 17th century), Rāmpūr (Nadhīr Aḥmad 9. Only Sūrahs i-iii ?).

His mathnawīs and other poetical works will be mentioned hereafter.

[*Nushkhaḥ i aḥwāl i Shāhī* (Rieu Suppt. 130), *Mir'āt al-khayāl* 127, *Khazīnat al-aṣfiyā'* i 172, Rieu ii 690, etc. Portrait in Binyon and Arnold: *The Court Painters of the Grand Moguls*, pl. xxxiii.]

29. Sulṭān b. Saiyid *Khawājagī Ḥusainī* composed in 1083/1672-3 at Jalēsar

Tafsīr i Sūrat al-Wāqī'ah (lvi): Ivanow Curzon 336.

30. Muḥammad Ṣafī ibn Walī Qazwīnī, the author of the *Tuḥfat al-akhyār* (Rieu i 125) and the *Anīs al-ḥujjāj* (Rieu iii 980), dedicated to Zēb al-nisā', Aurangzēb's daughter—

Zēb i tafāsīr, a large commentary of which the fifth volume was completed in 1081/1670-1 and the last probably in 1087 (vid. Rieu iii 980): Bodleian 1810 (Sūrahs viii-xii. Probably an autograph).

31. Muḥammad Amīn al-Siddīqī al-'Alawī al-Ḥusainī composed by order of Aurangzēb (who reigned from 1069/1659 to 1119/1707)—

Tafsīr i Amīnī: Aṣafiyyah i p. 562 no. 165.

32. Mirzā Nūr al-Dīn Muḥammad, who received from Aurangzēb the title of Ni'mat Khān, who used the *takhalluṣ*

“**Āli**”, and who is well known as the author of the *Waḡā'i' i Ḥaidarābād*, the *Bahādur-Shāh-nāmah* and other works, died in 1121/1709-10 or 1122/1710.

Ni'mat i 'uṣmā, a *tafsīr* begun in 1112/1700-1, completed in 1115/1703-4 and dedicated to Aurangzēb: I.H. 3280, Ivanow Curzon 337.

The Qur'ānic verses quoted in 'Āli's *Waḡā'i' i Ḥaidarābād* are explained in a work entitled *Tuḥfat al-wadā'i' fī ḥall daḡā'iq al-Waḡā'i'* and completed in 1204 by Kamāl al-Dīn Aḥmad Ṣiddīqī: **Būhār** 480 (1).

[Ethé 1659, etc., etc.]

33. **Jamāl al-Dīn M. b. Ḥusain Khwānsārī** was a lecturer at Iṣfahān and the author of several *ta'liqāt* and other works (cf. I.H. 877, 884, 916, 1398). According to I.H. 1398 he wrote a *Risālah fī 'l-raḡ'ah* for **Shāh Ḥusain** the Ṣafawī (who reigned from 1694 to 1722), and according to the *Rauḍāt al-jannāt* he died on 26 Ramaḍān 1125/1714 and was buried at Iṣfahān in the tomb built by **Shāh Sulaimān** for his father. He cannot therefore be the author of the

*Mawā'id al-Raḥmān fī tarjamat al-Qur'ān*¹, a translation made by order of Nādir **Shāh** (reigned 1148/1736-1160/1747), which was published at [**Bombay**] in [1893^o] and ascribed in the publisher's colophon to Jamāl al-Dīn **Khwānsārī**².

[*Rauḍāt al-jannāt* 155, *Qīṣaṣ al-'ulamā'* 208.]

34. For a translation made by order of Nādir **Shāh** (reigned 1148/1736-1160/1747) see § 33 above.

35. **Quṭb al-Dīn Aḥmad b. 'Abd al-Raḥīm** called **Walī Allāh Dihlawī** [b. 1114/1703, d. 1176/1762-3] was a traditionist and theologian of great celebrity in India, who wrote numerous works in Arabic and Persian.

¹ This title is not mentioned in the work itself and may be the invention of the publisher.

² A translation of the *Qur'ān* is mentioned among the works of his father, **Ḥusain b. Jamāl al-Dīn M.**, who died in 1099/1688 (see *Amal al-āmīl* 42, *Rauḍāt al-jannāt* 196-8, *Qīṣaṣ al-'ulamā'* 207, I.H. 564).

- (1) *Fath al-Rahmān bi-tarjamat al-Qur'ān*, an annotated Persian translation of the *Qur'ān* completed A.H. 1151: **Āsafiyah** i p. 566 no. 204, **Bānkīpūr** Pers. Hand-list 1140-1, **I.O. D.P.** 15, **Ivanow** Curzon 331, **Peshawar** 43A.

The published *Qur'āns* accompanied by this translation usually contain also one or more of the following: (i) the Urdu translation of Rafī' al-Dīn Dihlawī; (ii) that of 'Abd al-Qādir Dihlawī; (iii) the Arabic commentary of the Jalālāin; (iv) that ascribed to Ibn 'Abbās; (v) the Arabic *Tabṣīr al-Rahmān* of al-Mahā'imī; (vi) the *Mawāhib i 'alīyah* (see p. 12); (vii) the Persian commentary ascribed to Sa'dī (see p. 6); (viii) the *Tabṣīl al-Tanzīl* (see p. 31); (ix) the *Fath al-'Azīz* (see p. 24); (x) the Urdu *Tafsīr al-Furqān* of Abū M. 'Abd al-Ḥaqq; (xi) the Urdu *A'zam al-tafāsīr* of Raḥīm Bakhsh Dihlawī; (xii) an Urdu translation of the *Mawāhib i 'alīyah*. These are indicated in the following list of editions by the same numbers as are prefixed to them above.

Editions: **Delhi**¹ 1283° (+ i + iv), 1285°* (+ i + ii), 1286° (+ i + v), 1286° (+ ii), 1293° (+ i + ii), 1294° (+ i + ii), 1299° (+ i + ii + vii), 1889° (+ i + ii ?), 1889† (+ i + vi + ix), [1890° (+ ii + viii. Pp. 1-54 only)], 1890† (+ i + ii), [1891° (+ x). Pp. 1-110 only], [1893° (+ i + ix + xii). Pp. 1-36 only ?], 1314-7° (+ i + ii + vii + xi), 1315° (+ i + ii), **Meerut** 1284°* (+ i + iii), 1285° (+ ii + iv), 1286° (+ i + iii + iv), [1869° (+ i)], 1292° (+ ii + iv), 1296° (+ i + iii), 1299° (+ i + iii + iv), **Cawnpore** 1289°, **Bombay** 1290° (+ vi), 1295-7°* (+ vi), 1303-7° (+ vi), **Sialkot** [1899° (with anonymous English and Urdu translations). Pp. 1-31 only ?], **[Lucknow 1899-1902° (+ x)]**.

The *Fath al-Rahmān* has, moreover, been published several times at Lahore as an accompaniment to the Panjābī *Mudīh i Furqān* or *Tafsīr i Muḥammadī* of M. b. Bārak Allāh (Vol. i first published in 1288°* and for the fifth time in 1321°, but all the seven volumes do not seem to have been reprinted with equal frequency). Many of these editions omit Walī Allāh's preface, but it is contained in the Meerut editions of 1284, 1285, and 1292, and in the Delhi edition of 1294.

¹ The place of printing is not specified in all these editions, but even where this is not done the name of the press is regularly given.

Turkish translation : *al-Taḥsīn al-jamālī 'alā 'l-tanzīl al-jalālī* by M. Khair al-Dīn Khān Ḥaidarābādī. Edition : **Bulāq** 1294°.

- (2) *al-Fawz al-kabīr fī usūl al-tafsīr*: **Āṣafiyaḥ** i p. 566 no. 259, I.O. D.P. 25, D.A. 279d, **Peshawar** 43A.

Editions : **Chinsurah** 1249*, **Lahore** 1883†, and, in an Arabic version, **Delhi** 1297° (as an appendix to Mu'in b. Ṣafī's *Jāmi' al-bayān*), [**Cairo** 1880?°] (on the margin of al-Firūzābādī's *Sufar al-sa'adat*).

The fifth and last chapter of this work is in Arabic and contains explanations of Qur'ānic words and phrases in the order in which they occur. It has the independent title *Fatḥ al-Khabīr bi-mā lā budd min ḥifẓih fī 'ilm al-tafsīr*, and has been transcribed (see **Cairo Arab. Cat.** i 200) and published (**Lucknow** 1289°) as a separate work.

[His autobiography ed. and tr. **Hidāyat Ḥusain** in *JASB.* 1912 pp. 161-75, *Ithāf al-nubalā'* 428, *Ḥadā'iq al-Ḥanafīyah* 447, **Raḥmān 'Alī** 250, **Brockelmann** ii 418, *Ency. Isl.* i 971, **Bānkīpūr Arabic Cat.** v no. 125.]

36. Saiyid **Qamar al-Dīn** b. Munīb Allāh b. 'Ināyat Allāh **Aurangābādī** [b. 1123/1711-12 at Bālāpūr near Burhānpūr, d. 1193¹/1779 at Aurangābād] belonged to a family of Khujandī Saiyids who had settled at Bālāpūr. He was a friend of Ghulām 'Alī "Āzād" Bilgrāmī who in his *Subḥat al-marjān* (pp. 101-13) gives an account of him and a number of extracts from a Ṣūfistic work of his entitled *Maẓhar al-nūr*.

- (1) *Nūr al-karīmatain*, a commentary on verses 28-29 and 33 of Sūrah xxxiii : I.O. D.P. 30, **Āṣafiyaḥ** i p. 496 no. 911 (? Author not named). Editions : 1307 and/or 1308 (**Āṣafiyaḥ** ii 1358).
- (2) *Risālah i jawāb i su'ālāt i ba'd i mulḥidīn az malāḥidah i Hindūstān* : **Āṣafiyaḥ** ii 1342.
- (3) *Risālah i Nūr u zuḥūr* : **Āṣafiyaḥ** ii 1346.

¹ In the **Āṣafiyaḥ** Catalogue the date of his death is given as 1195.

(4) *Risālah i su'āl u jawāb i arba'ah* : Āṣafiyaḥ ii p. 1344.

[*Khizānah i 'āmīrah* 380, *Subḥat al-marjān* 101-13, *Ḥadā'iq al-Ḥanafīyah* 452, *Raḥmān 'Alī* 170.]

37. Ḥāfiẓ **Ghulām Muṣṭafā** b. M. Akbar **Thānēsari** Dihlawi was, according to his own statement in the preface to his *tafsīr*, the author of a large medical work entitled *Tibb i Muṣṭafawī*, an Arabic work entitled *Madā'ih al-Qādirīyah* and a Persian commentary thereon, as well as of several theological treatises.

(1) *Baḥr al-'ulūm al-Islāmīyah* or [*al-*] *Tafsīr al-Muṣṭafawī*, a comprehensive commentary completed in 1191/1778, which takes into account the 11 'ulūm : (1) *rasm al-khatt*, (2) *wuqūf*, (3) *tajwīd*, (4) *qirā'āt i sab'*, (5) *tafsīr*, (6) *'aqā'id i ahl al-sunnah wa-'l-jamā'ah*, (7) *fiqh*, (8) *taṣawwuf*, (9) *sulūk*, (10) *ma'ārif wa-ḥaqā'iq*, (11) *ḥadīth i Nabawī*.—I.O. D.P. 2A (Sūrah's i-xviii), 2B (i-xviii), **Rāmpūr** (**Nadhīr Aḥmad** 12. Complete).

Notes on the orthography of the text from this commentary have been printed in *Qur'āns* published at **Lucknow** in 1282*, 1866* and 1286*, at **Delhi** in 1283° and 1292*, at **Meerut** in 1284-5° and 1296°, and at **Lahore** in 1284*.

(2) *Shukhūṣ al-ḥikam*, a Persian commentary on the *Fuṣūṣ al-ḥikam* of Ibn 'Arabī (vid. Brockelmann i 442) : **Āṣafiyaḥ** i p. 448.

38. Sulaimān b. Ibrāhīm **al-Naḥifi** died in 1199/1784-5 according to the **Ḥamidiyah** Catalogue.

Latā'if al-tafsīr : **Ḥamidiyah** p. 103 no. 19.

39. **M. Ridā** b. M. Amīn **Ḥamadāni**, the controversialist and opponent of the English missionary Henry Martyn, was resident at **Tabriz** in 1823.

(1) *Durr al-naẓīm*, "an exposition of verses in the **Kur'ān**, preceded by an epitome of the principles of its interpretation"—Edition : [**Persia**] 1279°.

- (2) *Irshād al-mudillīn fī ithbāt nubuwwat Khātam al-Nabīyīn*, a rejoinder to Henry Martyn's attacks on Islam: Browne Pers. Cat. 9, 10 v.

Translation: S. Lee: *Controversial tracts* (see below) pp. 161-450.

[S. Lee: *Controversial tracts* . . . by the late Rev. Henry Martyn . . . (Cambridge 1824), pp. cxviii-cxxi.]

40. 'Abd al-'Aziz Dihlawī, the eldest son of Walī Allāh Dihlawī (see p. 20), was noted as an author, teacher, and reformer. He was born in 1159¹/1746 and died in 1239/1824. His best-known works are: (1) *Bustān al-muḥaddithīn*, (2) *Sirr al-shahādātāin* (in Arabic), (3) *Tuhfah i Ithnā-'Ashariyah*, (4) 'Ujālāh i nāfi'ah, and

- (5) *Fath al-'Aziz*, often called *Tafsīr i 'Azīzī*, a commentary on Sūrahs i-ii 180 and lxvii-cxiv: *Āṣafiyyah* i p. 566 nos. 290 (i-ii 135), 293 (lxvii-cxiv), *Bānkipūr* Pers. Hand-list 1142-4, I.O. D.P. 22A (i-ii 180), 22C (lxvii-cxiv), *Berlin* 52 (5) (a fragment).

Editions: **Calcutta** 1248* (section 29 only?), 1249* (i-ii 180), **Lucknow** 1268* (section 30 only ?), **Lahore** 1294* (section 30 only ?), 1881† (sections ?), 1883† (probably sections 1, 29 and 30), 1890† (section 29), 1894† (section 1), **Bombay** 1294-5* (sections 1, 29 and 30), 1889° (section 30 only ?), **Delhi** 1889 † (see p. 21), [Delhi 1893°* (pp. 1-36 only ?)].

Editions of 1259 and 1300 are mentioned without specification of the place of publication in *Āṣafiyyah* i p. 566 nos. 146-8 and p. 564 no. 409.

Urdu translations of the 29th and 30th sections (at least) have been published.

[*Āthār al-sanādīd* iv 69, *Ithāf al-nubalā'* 296, *Kamālāt i 'Azīzī* (an Urdū biog. by Nawwāb Mubārak 'Alī Khān, Meerut 1873), *Ḥadā'iq al-Hanafīyah* 470, *Rahmān* 'Alī 122.]

41. Muḥammad Rafī' al-Dīn Dihlawī, the second son of Walī Allāh Dihlawī (see p. 20), is known as the author of an

¹ He was given in consequence the chronogrammatic name of Ghulām Ḥalīm.

Urdu translation of the *Qur'ān* and other works. He died in 1249¹/1833-4.

(1) A discussion of Sūrah li 56 composed in 1203/1788: **I.O.** D.U. 30, D.P. 1145.

(2) A discussion of liv 1 (probably by Rafi' al-Dīn and probably identical with the *Risālah i Shaqq al-qamar* mentioned by his biographers): **I.O.** D.P. 1145.

[*Āihār al-ṣanādīd* iv 91, Garcin de Tassy ii 518, *Ḥadā'iq al-Ḥanafīyah* 469, Raḥmān 'Alī 66.]

42. Saiyid M. **Wali Allāh** b. Aḥmad 'Alī **Farrukhābādī**, the author of a *Tārīkh i Farrukhābād*, was born at Sāndī in 1165/1751-2, settled permanently at Farrukhābād in 1196, and died in 1249/1833-4.

Naẓm al-jawāhir wa-naqd al-farā'id, an extensive commentary begun in 1233 and completed in 1242: **Nadhīr Aḥmad** 14 (Library not specified. Sūrahs xvi-xxx, i.e. vols. ii and iii).

[Garcin de Tassy iii 288, *Ḥadā'iq al-Ḥanafīyah* 471, Raḥmān 'Alī 252, Rieu 959.]

43. Maulawī Saiyid **Ṣafdar 'Alī** b. Saiyid Ḥaidar 'Alī Riḍawī **Dihlawī**, who was according to *Khudā Baksh* a *mujtahid* of independent means resident at Faiḍābād, completed in 1253/1837-8

Aḥsan al-hadā'iq, a commentary on Sūrah xii: **Bānkīpūr** Pers. Hand-list 1101 (cf. *Maḥbūb al-albāb* p. 12).

44. Maulawī **Muḥammad Sa'id Aslamī** Nā'iṭī Shāfi'ī Madrasī died in 1272/1855-6 according to the Āṣafīyah Catalogue ii p. 1336 no. 278. According to Raḥmān 'Alī he translated 'Abd al-'Azīz Dihlawī's *Tuḥfah i Ithnā-'Asharīyah* into Arabic and wrote also [notes on ?] a work entitled *Safīnat al-najāt*.

(1) *Marwāhib al-Raḥmān*, a commentary of which the last two sections were lithographed at **Madras** in 1261*.

¹ In 1238 according to the *Ḥadā'iq al-Ḥanafīyah*.

- (2) [*al-*] *Ta'liqāt al-razīnah fī sharḥ al-Safīnah*: Āṣafīyah ii p. 1336 no. 278 (in the section relating to Persian *kalām*).
[Rahmān 'Alī 22.]

45. Saiyid **Rajab 'Alī Khān Bahādūr** was Mīr Munshī to the Panjāb Board of Administration.

- (1) *Kashf al-ghitā'*, a Shī'ite commentary on Sūrah lxxvi (*al-Insān*) composed in 1266: I.H. 2640:—Editions: **Lahore** 1851*, **Bombay** [1862°] (together with *Sirr i akbar*), **Ludhiana** 1285* (together with *Sirr i akbar*).
(2) *Sirr i akbar*, a Shī'ite commentary on Sūrah lxxxix (*al-Fajr*) composed in 1267:—Editions: **Lahore** [1851 ?*], **Bombay** [1862°] (together with *Kashf al-ghitā'*), **Ludhiana** 1285* (together with *Kashf al-ghitā'*).
(3) *Ifādāt i 'aliyah*, poems:—Edition: **Bombay** 1279° (2nd edition).

46. Saiyid Muḥammad '**Abd al-Ḥakīm ibn Muḥammad 'Abd al-Raḥīm Dihlawī** composed in 1293/1876
Tafsīr i waḥīz:—Edition: **Delhi** 1295*.

47. Ḥakīm Saiyid **Muḥammad Ḥasan b. Karāmat 'Alī Amrōhawī** (or Amrōhī) [b. *circ.* 1250/1834–5] was a pupil of Faḍl i Haqq **Khairābādī** and others, and, as a Sūfī, a disciple and *khatīfah* of Saiyid Ḥaḍrat **Shāh Ṣāhib** of Rāmpūr. He was a professor in the Ajmēr College, from which he retired on a pension in 1887, and practised also as a physician. M. Idrīs mentions seventeen of his works.

- (1) *Ma'ālimāt*¹ *al-asrār fī mukāshafāt al-akhyār*, or *Tafsīr i Haḍrat-Shāhī*:—Edition: **Delhi** 1295*.
(2) *al-Ta'wīl al-muḥkam fī mutashābih Fuṣuṣ al-ḥikam*, a Persian commentary on the *Fuṣuṣ al-ḥikam* of Ibn 'Arabī:—Edition: **Lucknow** 1893°.
(3) *Ta'wīlāt i Rāsikh*, Sūfism:—Edition: **Delhi** 1886† (cf. Āṣafīyah i p. 406 nos. 307 and 1099).

[M. Idrīs 75.]

¹ *Ma'ālimāt*, as the author explains in his preface, is the plural of the plural *Ma'ālim*.

48. Saiyid Abū 'l-Ṭaiyib M. **Ṣiddiq Ḥasan** b. Aulād Ḥasan¹
 b. Aulād 'Alī Ḥusainī Bulḥārī Qanaujī was born on 19 Jumādā I
 1248/1832 at Barēli. He was educated at Delhi and elsewhere.
 Invited to Bhōpāl by Sikandar Bēgam (d. 1285/1868), he settled
 there in 1275/1858 and served her first in the Secretariat and
 afterwards as Superintendent of the work of compiling a history
 of Bhōpāl.

In the reign of Shāh-Jahān Bēgam he became Superintendent
 of Education and subsequently Mīr Munshī with the titles of
 Mīr Dabīr and Khān. In 1871 the Bēgam married him and
 appointed him Second Minister with the title of Mu'tamad
 al-mahāmm. In the following year she abolished this office and
 conferred on him the titles of Nawwāb Wālā-Jāh Amīr al-Mulk.
 Thenceforward he usurped more and more of the functions of
 rulership until in 1885 he was deposed by the Government of
 India and deprived of his titles. He died at Bhōpāl on
 20 February 1890².

Misgovernment and oppression are given in the contemporary
 press as the reasons for the Nawwāb-Consort's deposition, but he
 incurred criticism on other grounds also, including supposed
 disloyalty and "Wahhābism".³ He belonged in point of fact
 to the sect of the Ahl i Ḥadīth (often erroneously called
 Wahhābis), who reject the principle of *taqlīd* and are dis-
 tinguished by puritanical tendencies.

His literary output, in Arabic, Persian, and Urdu, was very
 considerable. In the *Ency. Isl.* the number of his works is given as
 222. His most important work in his own opinion (at the time of
 writing the *Iksār*) was his Arabic commentary on the *Qur'ān*.

- (1) *Ifādāt al-shuyūkh bi-miqdār al-nāsikh wa-'l-mansūkh*
 composed in 1286 :—Editions : Cawnpore 1288-9*, Lahore
 1900°.

¹ S. Aulād Ḥasan Qanaujī was a scholar of some note, a pupil of 'Abd al-'Azīz
 Dihlawī and a disciple of Saiyid Aḥmad Barēlawī (see *Ency. Isl.* i 190), with
 whose *jihād* he was associated (*Ithāf al-nubalā'* 235, cf. Rahmān 'Alī 24, where
 he is called S. Āl i Ḥasan).

² The statement of Sulṭān-Jahān Bēgam that he died on 2 Rajab =
 22 February seems to be incorrect.

³ Interference with time-honoured *bida'* was one of the manifestations of
 "Wahhābism" that caused offence at Bhōpāl.

- (2) *Iksīr fī uṣūl al-tafsīr* (a chronogram=1289, but 1290 is mentioned as the current year in the preface) based mainly on Ḥ.Kh.'s *Kashf al-zunūn* and Walī Allāh Dihlawī's *Fauz al-kabīr* (see p. 22) and intended as an introduction to his Arabic commentary *Fath al-bayān fī maqāṣid al-Qur'ān* (see Ellis ii 370):—Edition: **Cawnpore 1290-1***.

Other works by this author will be mentioned hereafter.

[Autobiographies in several of his works, e.g. *Itḥāf al-nubalā'* pp. 263-71, *Iksīr* 114 foll., *An interpreter of Wahabiism* (a translation printed at Calcutta in 1884 of an Urdu work entitled *Tarjumān i Wakhḥabīyah*) 45 foll. (see also translator's preface, and, for biographies prefixed to other works, Ellis ii coll. 370 and 373): *Shāh-Jahān Bēgam*, *Tāj-ul Ikbāl* (tr. Barstow, Calcutta 1876) 149-59: *The Pioneer* 29-10-1885 p. 1b: *The [Poona] Daily Telegraph* 29-10-1885 p. 3a: *The Indian Mirror* 1-11-1885 p. 2e: *The Times of India* (weekly ed.) 6-11-1885 pp. 1c, 12b, 18c: *Affairs in Bhopal. A defence of the Nawab Consort* (a pamphlet originally published by the Lahcre Ahl i Ḥadīth newspaper *Ishā'at al-sunnah* and subsequently, as a supplement, by the *Advocate of India*, Bombay 1887): *The Poona Observer* 22-2-1890 p. 2g: *The Pioneer* 25-2-1890 p. 1b, 26-2-1890 p. 6b: *The Times* 3-3-1890 p. 7: Raḥmān 'Alī 94: Brockelmann ii 503: Sultān-Jahān Bēgam, *An account of my life* (tr. Payne, London 1912) pp. 143-5, etc., etc. (portrait facing p. 144): *Ency. Isl.* under Ṣiddīq Ḥasan Khān, where an Urdu biography, *Ma'āthir i Ṣiddīqī*, by his son, 'Alī Ḥasan Khān, Lucknow 1924-5, is mentioned.]

49. APPENDIX

(Works mainly, but not exclusively, of uncertain date)

(a) Titled or quasi-titled Commentaries

- (1) *Aḥsan al-qasāṣ* (on Sūrah xii), ascribed to Mu'īn al-Dīn Juwainī in the Tīhrān edition of 1278° is really by Mu'īn al-Dīn Farāhī (see p. 11).

- (2) *Anīs al-murīdīn wa-raūdat al-muḥibbīn* (on Sūrah xii), by Abū Naṣr A. b. A. b. Naṣr al-Bukhārī: **Bānkipūr** Pers. Hand-list 1103 (A.H. 1001).
- (3) *Aṣḍaq al-bayān*: **Bānkipūr** Pers. Hand-list 1102 (Sūrahs vii-xvii. A.H. 1038).
- (4) *Āthār al-akhbār*, a translation of the fragmentary Arabic commentary ascribed to the Imām al-Ḥasan al-‘Askarī: **I.O. D.P. 14** (A.H. 1078).
- (5) *Bahr al-asrār*, a metrical (mathnawī) commentary on Sūrah i, by Muṣaffar ‘Alī Nī‘matallāhī: **Berlin 8** (12).
- (6) *Bahr al-ma‘ānī*, by M. b. Khwājagī b. ‘Aṭā’ Allāh called Khāwand Miyān: **Bānkipūr** Pers. Hand-list 1104 (Sūrahs lxxviii-cxiv. A.H. 1088).
- (7) *Diya’ al-tafāsīr*, by M. Ṣādiq Mūsawī Khwānsārī:—Editions: **Ṭihrān** 1285-6°, 1299°.
- (8) *Intikhāb i tafsīr i Surah i Muzzammil* (lxxiii), by Ṭā-Hā Quṭb al-Dīn Qādirī Katānawī: **I.O. D.P. 1169**.
- (9) *Istiṣā’ al-ifhām wa-’stifā’ al-intiqām*, Shī‘ite controversial exposition of Qur’ānic passages, by Saiyid Ḥamid Ḥusain (nineteenth century)¹:—Edition: **Lucknow** 1315°.
- (10) *Ḥamī’ laṭā’if al-basātin*, a mystical interpretation of Sūrah xii (Joseph) in 60 *fuṣūl*, by Ṭāj al-Dīn Saif al-Naẓar Jamāl al-Dīn Abū Bakr b. Aḥmad b. Muḥammad b. Zaid al-Ṭūsī (acc. to Ivanow) or Ṭāj al-Dīn Abū Bakr Aḥmad b. M. Yazīd al-Ṭūsī (acc. to Bāyazīd Cat.) or T. al-D. A. b. M. b. Z. al-Ṭūsī (acc. to As‘ad Efendī Cat.): **As‘ad** 94, **Bāyazīd** 287-8, **Ivanow** 1241.
- (11) *Ḥawāhir al-tafsīr*, by Majd al-Dīn Khāṣṣah Shīrāzī: **Peshawar** 156 (sections 1-10 only).
- (12) *Ḥilā’ al-adhhān wa-ḥilā’ al-aḥzān*² *fī tafsīr al-Qur’ān* or *Tafsīr i Kāzarūnī*, a Shī‘ite commentary by Abū’l-

¹ See I.H., Editor’s preface, p. 3.

² I.H. reverses the order of these two phrases.

- Maḥāsīn Ḥusain b. Ḥasan al-Jurjānī al-Kāzarūnī : I.H. 771, **Bāyazīd** 215-6, **Būhār** 149 (Sūrahs i-xvi. 16th cent.), 150 (Sūrahs xix-cxiv. A.H. 971).
- (13) *Kalimāt i Yūsufi* (on Sūrah xii) : **Peshawar** 100 (3).
- (14) *Kashf al-asrār*,¹ by Abū 'l-Faḍl A. b. M. Pazdawī : **As'ad** 145, 146 (Sūrahs i-vi and xxvi-cxiv).
- (15) *Lawāmi' al-tanzīl sawāfi' al-ta'wīl*, a Shī'ite commentary begun by Saiyid Abū 'l-Qāsim b. al-Ḥusain Ridāwī Qummī², and continued (after vol. 13 apparently) by his son, Saiyid 'Alī al-Ḥā'irī :—Edition : **Lahore** 1883†—(cf. *Āṣafiyyah* vol. i p. 566, nos. 199-202, 254). The 14th volume (Sūrahs xv 2-xvi) was written in 1324-5 and published in 1326*. Vols. 6, 8, 9, and 13 (1899-1907) are in the British Museum.
- (16) *Lum'at al-tafsīr*, concise comm. on whole *Qur'ān* : **Leyden** iv 1709.
- (17) *Ma'ālim al-tanzīl*. See *Tarjamah i Ma'ālim al-tanzīl*.
- (18) *Majma' al-bihār*, an attempt to show that all the Shī'ite doctrines are deducible from Sūrah i, by Muzaḥḥar 'Alī Nī'matallāhī (cf. no. 5) **Berlin** 8 (8).
- (19) *Maḥṣar al-Haqq*: *Āṣafiyyah* i p. 566 no. 286, **Bānkipūr** Pers. Hand-list 1129 (19th cent.).
- (20) *Miṣbāḥ al-'āshiqīn*, on Sūrah xciii, compiled by Bahā' [al-Dīn] b. (?) Maḥmūd b. Ibrāhīm from other commentaries, traditions, and the writings of Ḥamid al-Dīn Nāgaurī (see p. 5) : *Āṣafiyyah* i p. 478, **Bodleian** 1811, **Ivanow** 1298 (1), **Curzon** 435.
- (21) *al-Muḥīṭ al-a'ḡam fī tafsīr al-Qur'ān*, by Ḥaidar al-Ḥusainī al-Āmulī : **Ivanow** 1142 (11) (short extract only).

¹ H. Kh. mentions a *tafsīr* entitled *Kashf al-asrār* by "al-Imām al-Bazdawī".

² The author was living at Lahore in the seventies of last century. Several books by him will be mentioned in the course of this work.

- (22) *al-Mustakhḥḥaṣ fī 'l-tafsīr* (a glossary ?), by Ḥāfiẓ al-Dīn Bukhārī¹ : **Fātiḥ** 645.
- (23) *Qisṣah i Yūsuf* (in 40 *majālis*) : **Cairo** p. 523.
- (24) *Qisṣah i Yūsuf* (beg. *al-Ḥamd lillāh . . . al-a'lā 'lladhī tawāḍa'*, etc.) : **I.O. D.P.** 12 (incomplete).
- (25) *Rāḥat al-Mu'minīn* (on lxvii), by Nūr Muḥammad :—
Edition : **Lahore** 1886†.
- (26) *Risālah i Alif Lām Mīm Ghulibat al-Rūm*, on xxx 1-5, **Shī'ite** : **de Jong** 182 (11) (A.H. 860).
- (27) *Risālah i idh qāla Yūsufu li-abīhi*, on Joseph's dream (xii 4-6), **Shī'ite** : **de Jong** 182 (3) (A.H. 860).
- (28) *Risālah i Rūḥ*, on xvii 87, **Shī'ite** : **de Jong** 182 (5) (A.H. 860).
- (29) *Risālah i sharḥ i suwar i arba'ah*, by Ghulām Jilānī : **Āṣafiyyah** i p. 566.
- (30) *Riyād al-abrār*, by Muḥammad Ṣādiq b. 'Abd al-Bāqī b. 'Izz al-Dīn Farghānī : **Āṣafiyyah** i p. 566.
- (31) *Shifā' al-qulūb*, after a *faṣl* on the *faḍā'il i Qur'ān* gives a Ṣūfistic commentary on Sūrah xxxv 29. Date (of composition or copying ?) 833/1429 : **Berlin** 182a.
- (32) *Surūr al-arwāḥ* [fī tafsīr ba'd al-āyāt al-Qur'āniyyah 'alā 'tiqādāt al-Rawāfiq] : **Cairo** p. 408.
- (33) *Tabjīl al-Tanzīl*, by Saiyid Abū Maṣṣūr M. b. M. 'Alī :—
Editions : **Delhi** [1890°. Pp. 1-54 only ?], **Delhi** [1903°. Pt. i (i-ii 253) only ?].
- (34) (*Tafsīr i Abū Bakr b. 'Umar b. Abī 'l-Faḍl*), commentary on parts of the *Qur'ān* : **Ellis-Edwards** p. 1 (A.H. 867).

¹ The person usually so called, Abū 'l-Faḍl M. b. M. b. Naṣr, died in 693/1294 (see *al-Jawāhir al-muḍī'ah* ii 121-2, *al-Fawā'id al-bahīyah* 199). Perhaps, as Horn suggested (ZDMG. 1900, p. 236), M. Pārsā al-Ḥāfiẓ al-Bukhārī (see above, p. 7) is the person really intended. If so, this work may be identical with the *Tafsīr i M. Pārsā* mentioned on p. 8 *supra*.

- (35) *Tafsīr i 'Alī 'Aẓīm Khān*, Shī'ite : Būhār 152-4 (Sūrahs i-xcix), **Nadhīr Aḥmad** 10 (half of Sūrah ii. Mirzā M. 'Alī Khān's Library, Lucknow).
- (36) *Tafsīr i asrār al-Fātiḥah*, by Mullā **Khair Muḥammad Pashāwarī** :—Edition : **Lucknow** 1890† (cf. *Āṣafiyah* i p. 562).
- (37) *Tafsīr i Āyat al-Kursī*, by M. Bāqir b. M. Taqī [al-Majlisī (?), who died in 1010/1601-2 or 1011/1602-3, see *Rauḍāt al-jannāt* 118, I.H. 360, etc.] : **Bānkipūr Pers.** Hand-list 1114.
- (38) *Tafsīr (Sharḥ acc. to the Cairo Cat.) i Āyat al-Kursī* : **Cairo** p. 524 ult.
- (39) *Tafsīr i Āyat al-sharīfah i Istikhlāf*, by M. Ḥasan :—Edition : **Ludhiana** 1891†.
- (40) *Tafsīr i 'azīz (?)*, by Mullā Ḥusain Kāshgharī : **Ross and Browne** 119 (Sūrahs xxxvi-xxxviii and lxxviii-lxxxix 14).
- (41) *Tafsīr i ba'd i suzvar i Qur'ānī*, by Mu'in[?] b. Maḥmūd Shīrāzī : *Āṣafiyah* i p. 562 no. 302.
- (42) *Tafsīr i Dalīl al-Raḥmān*, by Dalīl al-Raḥmān b. **Khair al-Dīn** : **Bānkipūr Pers.** Hand-list 1115-20 (19th cent.).
- (43) *Tafsīr i Mubārak-Shāh*, by Mubārak-Shāh al-Iṣfahānī : **Nūr i 'Uṭhmāniyah** 444.
- (44) *Tafsīr i qasamhā i Qur'ān i Majīd*, by S. M. Ḥasan :—Edition : **Delhi** 1886†.
- (45) *Tafsīr i Safī*, metrical, by Ḥājji Mirzā Ḥasan 'Alī Shāh :—Edition : **Tihrān** 1308 (*Āṣafiyah* i p. 564 no. 241).
- (46) *Tafsīr i Sūrat al-Fātiḥah*, by Maulawī 'Ābid Ḥusain :—Edition : **Bulandshahr** 1894†.
- (47) *Tafsīr i Sūrat al-Fātiḥah*, by Abū Bakr Ḥusain al-Khālīdī : **As'ad** 89.
- (48) *Tafsīr i Sūrat al-Fātiḥah*, by al-Saiyid al-Ḥusaini al-Riḍawī 'Ubaid Allāh **Khān** al-Dihlawī surnamed **Mir Jumlah Bahādur Tarkhān** : **Ethé** 2698 (1).

- (49) *Tafsīr i Sūrah i Innā a'taināka* (cviii), by Abū 'l-'Iṣmat M. Ma'sūm b. Bābā Samarqandī : **Ivanow** 970 (2).
- (50) *Tafsīr i Sūrat al-Muddaththir* (lxxiv) : **Ethé** 1765 (5).
- (51) *Tafsīr i Sūrat al-Mulk* (lxxvii), Shī'ite : **I.O. D.P.** 11b.
- (52) *Tafsīr i Sūrah i Muzzammil* (lxxiii), by Ghulām Jilānī : **Āṣafīyah** i p. 564 no. 308.
- (53) *Tafsīr i Sūrat al-Muzzammil* : **Ethé** 1765 (5).
- (54) *Tafsīr i Sūrat al-Naba'* (lxxviii), by 'Abd al-Raḥīm Samarqandī (d. 1018/1609-10) (?) : **Ḥamidiyah** p. 110 no. 156.
- (55) *Tafsīr i Sūrat al-Naba'*, by Ḥammāmī-Zādah : **Yahyā Efendi** 16.
- (56) *Tafsīr i Sūrat al-Qadr* (xcvii), by Ibrāhīm Darwīsh al-Bukhārī : **Āyā Ṣūfiyah** 411.
- (57) *Tafsīr i Sūrat al-Tauḥīd* (cxii), by al-Saiyid al-Ḥusaini al-Riḍawī 'Ubaid Allāh Khān al-Dihlawī (see no. 48 *supra*) : **Ethé** 2698 (2).
- (58) *Tafsīr i Sūrah i Yā-Sīn*, by the same : **Ethé** 2698 (4).
- (59) *Tafsīr i Sūrah i Yā-Sīn*, Shī'ite : **I.O. D.P.** 11a.
- (60) *Tafsīr i Sūrah i Yūsuf* : **As'ad** 101.
- (61) *Tafsīr i Sūrah i Yūsuf* : **Bānkipūr** Pers. Hand-list 1127.
- (62) *Tafsīr i Sūrah i Yūsuf* : **Chelebi** 'Abd Allāh 19.
- (63) *Tafsīr i Sūrah i Yūsuf* : **Glasgow** (JRAS. 1906 p. 595 no. 1).
- (64) *Tafsīr i Sūrah i Yūsuf* : **Peshawar** 28.
- (65) *Tafsīr i Sūrah i Yūsuf* : See also *Qīṣṣah i Yūsuf* *supra*.
- (66) *Tafsīrāt i karīmah*, by Faiḍ M. Panjābī :—Edition : **Bombay** 1899†.

- (67) *Tanzwīr al-dujā fī tafsīr sūrat Wa-'l-duhā* (xciii), by M. Qamar al-Dīn :—Edition : **Lahore** 1904†.
- (68) *Tarjamah i Āyat al-Kursī* (ii 256), Shī'ite : **de Jong** 182 (4) (A.H. 860).
- (69) *Tarjamah i Ma'ālim al-Tanzīl*, a translation of the well-known Arabic *tafsīr* of al-Baghawī : **Qarah Muṣṭafā** 100.
- (70) *Tauḍīh*: **Būhār** 151 (Sūrahs 1–22), **Ivanow** 968 (slightly incomplete. 16th cent. ?).
- (71) *Tauḍīh* (?) (different from the preceding) : **I.O. D.A.** 18.
- (72) *Tauḍīh* (identical with one of the preceding ?) : **Bānkīpūr** Pers. Hand-list 1130 (16th cent.).
- (73) *Tuḥfat al-mu'minīn fī tafsīr i Pārah i 'Ammayatasā'alūn*, metrical, by M. Farhād Qandahārī :—Edition : **Lahore** 1905°.
- (74) *Wasīlat al-qabūl ilā Ḥaḍrat al-Rasūl* (on Sūrah i), by 'Abd al-Raḥīm b. Naṣr Allāh al-'Alawī :—**I.O. D.P.** 31.

(b) *Miscellaneous unidentified Commentaries*

(This section contains only a selection from the unidentified commentaries and fragments of commentaries mentioned in the catalogues)

- (1) On i–xvii, strongly Shī'ite : **Rieu** i 12b.
- (2) On i–xviii, Shī'ite : **Rieu** Suppt. 2.
- (3) On ix 41–xvii (not al-Sūrābādī) : **Bloch** 31 (13th cent.).
- (4) On xviii 75–xxv 22 : **Ellis-Edwards** p. 1 (13th–14th cent.).
- (5) On xxix 44–xxxviii 51 : **Ethé** 2697.
- (6) On xxxix–?, probably composed in 11th cent. : **Browne** Coll. (see Edwards in Browne Volume, p. 138).

(7) On xlix-cxiv : **Leyden** iv 1691 (before A.H. 873).

(8) On liii-cxiv (possibly al-Sūrābādī) : **Blochet** 30 (A.H. 780).

(c) *Anonymous Translations*

Anonymous translations are not infrequently to be found in Persian, Indian, and other manuscripts of the *Qur'ān*, and little would be gained by enumerating all those mentioned in the various catalogues. The following will serve as specimens :—

Ahlwardt 1031, 10246-7. **Āsafiyah** i pp. 2-3 nos. 6-7. **Aumer Arab. Cat.** 10, 54. **Bānkīpūr Arab. Hand-list** 1, 2, 8, 12-14 (?), 15-17, 19-20, 27, 29, 30-1, 58, 72, 82. **Blochet** i 24, 32. **Browne Pers. Cat.** 16-17. **Cairo Arab. Cat.** i pp. 4, 29. **Christensen-Ostrup** 1. **Dorn** 12. **Dresden** 252. **Ethé** 2677, 2969. **Leyden** 1610-11. **Lindesiana** p. 57 (1). **Nadhīr Aḥmad Arabic MSS.** 3. **Rieu** i 6a, 7a, 7b, 8a (6 MSS., 1 of 14th cent., 1 of 15th, and 2 of 16th). **Rosen M.A. no.** 33. **Upsala** 373. **Vatican** 20 (55).

Browne Pers. Cat. 18 is apparently a Persian version detached from the *Qur'ānic* text.

A page from a *Qur'ān* dated A.H. 607 with an interlinear Persian translation is reproduced in Moritz's *Arabic Palaeography*, Plate 87 (cf. Plate 85 for a similar *Qur'ān* of the twelfth century).

Anonymous translations have been lithographed or printed in *Qur'āns* published at the following places among others :—

[**Tīhrān**] 1260°, 1272°, **Tīhrān** 1283°, [**Bombay**] 1275°, **Bombay** 1279°, **Delhi** 1285°.

B. GLOSSARIES

50. Zain al-Dīn Muḥammad b. Abī 'l-Qāsim al-Baqqālī al-Khawārazmī (d. 562/1166-7) composed—

Tarājim al-a'ājim : H.Kh. ii 2877, **Āyā Šūfiyah** 4664 bis-4666, de Jong 128 (1), **Fātiḥ** 5176.

A revised and enlarged edition by Šārim b. M. al-Amāsī :
Leyden iv p. 26 (A.H. 700).

51. **Abū Bakr** Ishāq b. Tāj al-Dīn Abī 'l-Ḥasan ['Alī¹] b. Abī Bakr ibn Abī Šā'id al-Ḥāfiẓ al-Šūfī al-Bakrī **al-Multānī** al-Ḥanafī called **Ibn al-Tāj** composed an Arabic work on the *manāsik al-ḥajj* (Ahlwardt 4046), another Arabic work entitled *Khulāṣat al-aḥkām bi-ṣharā'it al-īmān wa-'l-islām* (abridged in Arabic and Persian under the title *Khulāṣat al-dīn bi-ṣharā'it al-īmān wa-'l-yaqīn*. See Ahlwardt 1798-9), and in A.H. 717 at Multān

Khulāṣat Jawāhir al-Qur'ān fī bayān ma'ānī lughāt al-Furqān, Persian explanations or discussions of Qur'ānic words (one from each sūrah apparently) : **Ahlwardt** 876 = **Berlin** 30 (autograph written at Cairo in 734).

[Brockelmann ii 220.]

52. The Amīr **S. 'Alī** b. **Shihāb** al-Dīn **Hamadānī**, the "Apostle of Kashmīr", a celebrated saint and the author of the *Dhakḥīrat al-mulūk* and other works which will be mentioned hereafter, died in 786/1385.

Farhang i Mīr Saiyid 'Alī : Bodleian 1652.

[Rieu ii 447, etc.]

53. **al-Saiyid al-Šarīf 'Alī** b. **M. al-Jurjānī**, born in **Sha'bān** 740/1340 at **Tāghū**,² a village near Astarābād, was a pupil of **Mubārak-Šāh** the logician and of **Akmal al-Dīn al-Bābartī** (Br. ii 80), with both of whom he read at Cairo. In 779/1377-8 he was presented by al-Taftāzānī to the Muẓaffarid **Shāh Shujā'**, who appointed him to a professorship in the **Dār al-Šifā'** at **Šīrāz**. When **Timūr** conquered **Šīrāz** in 789 he transferred al-Jurjānī to Samarqand. On **Timūr's** death he returned to **Šīrāz** and died there in 816³/1413. His works, more than 50 in number, were mainly Arabic text-books or commentaries on

¹ So Ahlwardt, but this name does not seem to be expressly mentioned in any of the manuscripts. The name is given most fully in the "Lehrbrief" Ahlwardt 154.

² Not **Tādju** as in *Ency. Isl.*

³ In 814 according to al-'Ainī (quoted in *Fawā'id*).

popular text-books in Grammar, Logic, Rhetoric, Law, Philosophy, etc., but a few Persian works are ascribed to him, including the *Ṣarf i Mīr*, the *Naḥw i Mīr*, the *Ṣuḡhrā*, and the *Kubrā*.

Tarjumān al-Qur'ān,¹ Persian explanations of most of the words in the *Qur'ān* in the order in which they occur : **Ethé** 2699 (A.H. 858), **Browne** Pers. Cat. 19, **‘Āshir** p. 175 no. 428 (?), **Ivanow** Curzon 338.

Two rearrangements of this work in alphabetical order have been preserved—

(1) By Tāj b. M. b. Ibrāhīm al-Hāshimī : **Ethé** 2700² (A.H. 858).

(2) By ‘Ādil b. ‘Alī b. ‘Ādil al-Hāfiẓ : **Berlin** 36 (2), **I.O.** D.P. 530 (slightly defective. A.H. 1114).

[*Bughyat al-wu'āt* 351, *Majālis al-'ushshāq* 291, *Rashahāt* 106, *Ḥabīb al-siyar* iii 3, 89, *al-Fawā'id al-bakiyah* 125, *Raudāt al-jannāt* 497, Brockelmann ii 216, *Ency. Isl.* under *Djurdjāni*, *Browne Lit. Hist.* iii 355.]

54. Yahyā b. ‘Umar **Minqāri-Zādah** was **Shaiḫ** al-Islām at Constantinople from 1073 to 1084 and died in 1088/1677–8. It is not quite certain whether he is identical with the *Minqāri-zādah* Yahyā Efendī who wrote—

Tarjumān al-Qur'ān (a glossary or a commentary ?) : **Āyā Ṣūfiyah** 85 (where 1053 is given as the date of the author's death).

[*Khulāṣat al-aṭhar* iv 477, *Rieu*, Turkish Cat. 16, Brockelmann ii 435.]

¹ A *Tarjumān al-Qur'ān* is mentioned by **H.Kh.**, who suggests its identity with the *Tarājīm al-a'ājīm* (see § 50). For other works with this title see below, §§ 54, 56 and 57.

² The "curious incident" noticed by **Ethé** is explained by the author in his preface.

55. 'Abd al-Haiy Dihlawī (d. 1243/1828) was the pupil and son-in-law of 'Abd al-'Azīz Dihlawī (see p. 24), and was one of the chief supporters of the well-known reformer and *mujāhid*, Saiyid Aḥmad of Bareilly (vid. *Ency. Isl.* under Aḥmad b. M. 'Irfān). He was learned chiefly in Ḥanafī law.

Lughāt al-Qur'ān:—Editions: Jaunpūr 1306-7° and, on the margins of *Qur'āns*, Meerut 1286°, 1294°.

[Raḥmān 'Alī 114.]

56. Glossaries by authors of uncertain date:—

- (1) *Asās al-'ulūm*, by Ḥākim b. 'Imād Nāgaūrī: Rāmpūr (Nadhīr Aḥmad 6).
- (2) *Ĵāmi' Mufradāt al-Qur'ān*, by M. Murād Kashmīrī: Āqsarāy 91 (also Āyā Ṣūfiyah 298 ?).
- (3) *Tarjumān al-Qur'ān*, by Abū Ja'far M. b. M. b. Khalīl al-Zauzanī: Gotha Arab. Cat. 401.
- (4) *Wāḍih al-bayān fī lughāt al-Qur'ān*, by M. Ṣalāḥ: Āṣafiyyah ii p. 1462 no. 156 (autograph).

57. Glossaries by unknown authors:—

- (1) Āyā Ṣūfiyah 4837 (1).
- (2) I.O. D.P. 562a.
- (3) *Ĵawāhir al-Qur'ān*: Āṣafiyyah ii p. 1452 no. 264 (defective at beginning).
- (4) *Khulāṣah i Mustakhlaṣ al-ma'ānī*: Ethé 2701, Ivanow Curzon 346.
- (5) *Mustakhlaṣ al-ma'ānī*: Bānkipūr Pers. Hand-list 1164 (A.H. 1250). Edition: Bareilly 1866°.
- (6) *Risālah fī mu'arrab alfaṣ al-Qur'ān wa-'l-ḥadīth*: Cairo p. 533.

- (7) *Tarjumān al-Qur'ān*¹: Berlin 232 (8) (fragment).
 (8) *Tarjumān al-Qur'ān*¹: I.O. D.A. 984 (defective at end).

C. THE PRONUNCIATION OF THE QUR'ĀN AND THE VARIANT READINGS (TAJWĪD AND QIRĀ'ĀT)

58. The well-known metrical treatise on the variant readings of the *Qur'ān* composed by al-Shāṭibī (d. 590/1194) under the title *Hirz al-amānī wa-wajh al-tahānī* and usually called *al-Qaṣīdat al-Shāṭibīyah* or simply *al-Shāṭibīyah* (Brock. i 409) has been translated, commented on, and recast in Persian.

(a) Translations :—

- (1) Text with a Persian translation: **Wālidah** i 'Atiq Jāmi' 20.
 (2) A translated extract: **Flügel** 1637 foll. 4b-7a.

(b) Commentaries :—

- (1) *Īdāh al-ma'ānī fī sharḥ Hirz al-amānī*, written at Mecca in 1099: **Peshawar** 1097 (b).
 (2) *Ījāz al-ma'ānī fī sharḥ Hirz al-amānī*, by Ḥusain b. 'Uthmān: **Āṣafīyah** i p. 306 no. 46.
 (3) *Kashf al-amānī fī 'l-Sab' al-Mathānī*, by M. b. 'Abd Allāh b. Maḥmūd: **Āyā Ṣūfiyah** 57.
 (4) *Qutbīyah sharḥ i Shāṭibīyah*: **Peshawar** 1079.
 (5) *Sharḥ i Qaṣīdah i Shāṭibīyah* (metrical): **Āyā Ṣūfiyah** 34.
 (6) *Sharḥ i Qaṣīdat al-Shāṭibīyah (mamzūj)*: **Kamānkash** 15 bis.
 (7) *Sikandar-Shāhī*: **Peshawar** 1091.
 (8) *Tarjamat al-jarīdah fī sharḥ al-Qaṣīdah*, by Qāsim b. Ibrāhīm b. M. Qazwīnī: **Bānkipūr** Pers. Hand-list 1167 (16th cent.), **Decourdemanche** ii Arabe 6314 (A.H. 870), **Peshawar** 1096.

¹ For works with this title see also pp. 37 and 38.

(c) Recastings :—

- (1) **Ethé** 2702 (2).
- (2) See *Multaqaṭ i Hirz al-amānī*, § 59 below.
- (3) **Decourdemanche** ii S.P. 1673 (15).

59. al-Sharīf M. b. Maḥmūd b. M.¹ b. Aḥmad b. 'Alī al-Samarqandī al-Baghdādī², was according to Ḥ. Kh. the grandson of Nāṣir al-Dīn [M. b. Yūsuf al-Ḥusainī al-Samarqandī³], who died in 556/1161, and he must therefore have flourished not long after the year A.D. 1200.

- (1) *al-Mabsūṭ wa-'l-maḍbūṭ fī 'l-qirā'āt al-sab'* : Ḥ. Kh. v 11332, **Nadhīr Aḥmad** 3 (Aḥmād Allāh Library, Moradabad).
- (2) *Multaqaṭ i Hirz al-amānī*⁴, a metrical treatise based on the *Shātibīyah* (see § 58) with a prose commentary entitled *Manthūr i Multaqaṭ i Hirz al-amānī*, by M. b. Aḥmad Sinānī : **Berlin** 181 (4).

Possibly by this author is **Ethé** 2702 ("Kitāb i qirā'at").

60. Ḥāfiẓ i Rūmī M. b. Yūsuf al-Zahīr composed in 776/1374-5 at Khwārizm

Maṭlūb al-qārī', a metrical treatise on the variant readings in 780 verses : **Rāmpūr** (**Nadhīr Aḥmad** 5).

61. The metrical treatise on the art of reading the *Qur'ān* composed by M. b. M. al-Jazarī (d. 833/1429), and usually known as *al-Muqaddīmat al-Jazarīyah* (Brock. ii 202), has been translated into Persian under the title

Farā'id al-fawā'id : **Āṣafīyah** i p. 306 no. 45, **Bānkipūr** Pers. Hand-list 1168 (b) (A.H. 1145), **Ivanow** 972.

¹ So **Nadhīr Aḥmad**.

² So **Nadhīr Aḥmad** with a query.

³ Brock. i 381, 413.

⁴ The author's name is given as Maḥmūd b. M. b. Aḥmad al-Samarqandī al-Sharīf.

It has been translated also by 'Abd al-Rahmān b. Burhān al-Dīn b. 'Abd Allāh al-Ṣabbagh al-Ḥaqqī al-Lāhaurī under the title *Tarjamat al-mufīd fī Muqaddimat al-tajwīd*: Bānkipūr Pers. Hand-list 1168.

A Persian commentary by Muftī M. Aḥsan was published with the Arabic text and Zakariyā' al-Anṣārī's commentary at Peshawar in 1288*, at Delhi in 1881†, 1887†, and [1888°], and (probably) at Lahore in 1921†.

62. Ibn 'Imād, who may be identical with the poet of that name (cf. Rieu, Suppt. 348 (2)), composed in 803/1400-1

Khulāṣat al-tanzīl (al-tajwīd ?), a metrical treatise on the pronunciation of the *Qur'ān*: Ivanow 598.

63. Tāhīr Iṣfahānī is doubtless identical with Tāhīr b. 'Arabshāh al-Iṣfahānī, who was born in 786/1384-5 according to H.Kh. iv 9475, 9484.

(1) *Durr al-farīd fī 'ilm (or ma'rifat) al-tajwīd*¹: I.O. D.P. 32a, Peshawar 1083.

(2) *Manhal al-'atshān fī rasm al-Qur'ān*, written for Shāh Rukh in 847: Peshawar 1095 (3), 'Umūmi 208.

Probably by this author are the "*kitāb fī qirā'at Qur'ān al-Sab'*" ascribed to Ḥāfiẓ Iṣfahānī in *Āyā Süfiyah* 44, the "*Risālah i mufrad i Ḥamzah*" ascribed to "Tāhīr Ḥāfiẓ" in 'Umūmi 213 and perhaps the *Risālah i tajwīd* of Mullā M. Tāhīr al-Qārī' (*Āṣafiyyah* i p. 306 no. 48), and the *Tajwīd i lā-yanfakk* (?) of Mullā M. Tāhīr (see p. 50 *infra*).

64. Yār Muḥammad ibn Khudādād Samarqandī dedicated to Abū 'l-Ghāzī 'Ubaid Allāh Bahādur Khān, the Shaibānīd ruler of Transoxiana, who ruled from A.H. 939/1533 to 946/1539

Qawā'id al-Qur'ān: *Āṣafiyyah* i p. 308 nos. 22, 92, 96, and 109, Bānkipūr Pers. Hand-list 1171 (16th cent.), 1172

¹ For an Arabic metrical treatise on the variant readings by Tāhīr al-Ḥāfiẓ al-Iṣfahānī see Nadhīr Aḥmad, Arabic MSS. 6.

(A.H. 1189), **Decourdemanche** ii S.P. 1673(2)-(3), **Ethé** 2703, **I.O. D.P. 33a**, **Ivanow** 973-4, **Ivanow** Curzon 339 (1), **Rieu** ii 803 (fragment).

65. **ʿImād al-Dīn ʿAlī al-Sharīf al-Qārī al-Astarābādī** dedicated to the Ṣafawid **Shāh Tahmāsp** (A.H. 930-84 = A.D. 1524-76)

Tuḥfah i Shāhī, on *tajwīd* and the variant readings of the Ten in the 1st and 112th sūrahs: **Berlin** 4 (3), **Ivanow** 975,¹ **Ivanow** Curzon 340.

Possibly identical with this is the "*risālah i qirāʿat*" of this author mentioned in **Āṣāfiyah** i p. 306 no. 64, **Bānkipūr** Pers. Hand-list 1170 (A.H. 1048).

[*Haft iqlām* no. 1168.]

66. **Hāfiẓ Kalān Bukhārī**, dedicated to ʿAbd Allāh Bahādur **Khān** (probably the second **Shāibānīd** so styled, who reigned from 991/1583 to 1006/1598)

al-Durrat al-farīdah: **Āṣāfiyah** i p. 306 no. 89, **Nadhīr Aḥmad** 1 (M. Muḥaddith, Rāmpūr).

67. **Raḍī al-Dīn Abū ʿl-Khair ʿAbd al-Majīd** composed in 1022/1613-4

al-Qaul al-mujīd li-tajwīd kalām Allāh al-Majīd: **Rāmpūr** (**Nadhīr Aḥmad** 2).

68. **Nūr al-Dīn Muḥammad Qārī** composed in the time of **Jahāngīr** (1014/1605-1037/1628)

Maqṣūd al-qārī²: **Āṣāfiyah** i p. 308 no. 79, **Berlin** 73 (5), **Būhār** 156 (5), **I.O.** 1435 foll. 1b-6a and foll. 23-35, **Ivanow** Curzon 341.

¹ The works described by Pertsch and Ivanow are presumably identical though the opening words given in the two catalogues differ.

² This work is practically identical with the *Zubdat al-qirāʿah* of **Qiwām al-Dīn b. Saiyid ʿAbd Allāh al-Bukhārī** (**I.O.** Delhi Persian 33 f). The latter is probably the plagiarism.

Editions : **Lucknow** 1290° and 1886† (in a *Majmū'ah* of 4 works), 1308° and 1895† (in a *Majmū'ah i bist rasā'il i qirā'at*).

69. **Qāsim Jaunpūrī** dedicated to **Shāh-Jahān** (1037/1628-1069/1659)

Khulāṣat al-qirā'āt: **Ivanow** Curzon 342.

70. **Qāri' Abū 'l-Qāsim** composed in 1061/1651

Naẓm al-la'ālī fi tajwīd kalām al-Muta'ālī: **Āṣafiyaḥ** i p. 308 nos. 80 and 101.

71. **Muṣṭafā b. Ibrāhīm al-Qāri'**¹ composed in 1067/1656-7

(1) *Tuḥfat al-abrār*: **Āṣafiyaḥ** i p. 306 no. 58 (1).

According to **I'jāz Ḥusain** 470 this work is an abridgment of

(2) *Tuḥfat al-qurrā'* [**I'jāz Ḥusain** adds *fi qirā'at 'Āṣim*], written at **Iṣfahān** in 1067 and dedicated to **Shāh 'Abbās II**: **I.H.** 470, **Āṣafiyaḥ** i p. 306 nos. 20, 83 (*mutammimah*), 104 (*mutammimah*), **Berlin** 181 (13), **Bloch** i 34.

He wrote also

(3) *Irshād al-qāri'*: **Bānkipūr Pers. Hand-list** 1165 (A.H. 1134).

72. **Saiyid Aḥmad b. Rukn al-Dīn Ḥusainī Kūhgilū'i** dedicated to **Abū 'l-Ḥasan Quṭb-Shāh** (A.H. 1083/1672-1098/1687)

Hilyat al-qāri', begun at **Haidarābād** in 1083/1672-3, completed in 1095/1684: **Āṣafiyaḥ** i p. 306 no. 108, **Ivanow** Curzon 343.

73. **'Abd al-Raḥmān b. Yūsuf** composed in the time of **Aurangzēb** (A.H. 1069/1659-1119/1707)

Ma'rifat al-qirā'ah: **I.O. D.P.** 34c, 34e.

74. **Ni'mat Allāh b. Raḥmat Allāh Lāhaurī** completed in **Muḥarram** 1089/1678 in the time of **Aurangzēb**

Mufīd al-qurrā': **Āṣafiyaḥ** i p. 308, **Ethé** 2705.

¹ **I'jāz Ḥusain** erroneously calls the author **Ibrāhīm b. Muṣṭafā**.

75. Mīr Saiyid 'Alī b. Mīr Saiyid Muḥammad al-Khatlānī, commonly called Mīr Majnūn, one of the Saiyids of Zarāb, dedicated to Aurangzēb

Najāt al-qārī?, on the art of reciting the *Qur'ān* and the readings associated with the name of 'Āṣim : I.O. D.P. 33c.

76. In 1099/1687-8 was composed

Naẓm i ḥāsim (a chronogram), 56 verses on the pronunciation of the *Qur'ān* : I.O. D.P. 34g.

77. Saiyid Qāsim 'Alī composed in 1196/1781 at the request of his uncle M. Ifāḍ al-Dīn al-Ḥasanī

Ruq'at al-qārī : Būhār 156 (6).

78. Qādir Bakhsh Pānīpatī c. 1200/1786.

Mukhtaṣar al-tajwīd : A.S.B. Govt. Coll. 1903-7 no. 906.

79. In the year 1208/1793 was composed and dedicated to Tipū Sulṭān of Mysore

Qawānīn i Ḥaḥṣīyah : Ethé 2708, Ivanow 983 (1).

80. In 1257/1841 was composed

al-Takmīl fī qirā'at al-Tanzīl : I.O. D.P. 34a.

81. Muḥammad Sa'd Allāh Murādābādī (b. 1219/1804-5, d. 1294/1877), after courses of study at Rāmpūr, Najibābād and Delhi settled in 1246 at Lucknow, where on the completion of his studies he became successively a *mudarris* in the Royal Madrasah, a collaborator in the translation of the *Qāmūs* entitled *Tāj al-lughāt* and Muftī of the Kōtwāl's court. On the deposition of Wājīd 'Alī Shāh he was invited by Nawwāb Yūsuf 'Alī Khān to become Muftī at Rāmpūr. He wrote numerous works in Arabic and Persian.

- (1) *Nawādir al-bayān fī 'ulūm al-Qur'ān*, rules for recitation of the *Qur'ān*:—Editions: **Lahore** 1874*, 1900°.
- (2) *Khulāṣat al-nawādir*, an abridgment of the preceding:—Editions: **Lucknow** 1263° (prefixed to a *Qur'ān*), *ibid.* n.d.*
[*Hadā'iq al-Ḥanafīyah* 488, *Raḥmān 'Alī* 74.]

82. OTHER WORKS (MAINLY OF UNCERTAIN DATE)

(a) Works having distinctive titles

[For the purposes of this classification such titles as *Risālah i qirā'at* are regarded as indistinctive.]

- (1) '*Ajā'ib al-tajwīd*, by 'Ibād Allāh: **Edinburgh** 178.
- (2) *Fātiḥ dar Fātiḥah* (?), by Jalāl al-Dīn M. b. 'Abd al-Jalīl b. Maḥmūd b. M. al-Ṣā[di?]qī (?): **Ivanow** Curzon 339 (2).
- (3) *Hādī i tajwīd* (*sic lege* for *tajwīz* ?), metrical:—Edition: place ? date ? (*Āṣafīyah* i p. 308 no. 119).
- (4) *Hall i mutashābih i mamzūj* (on the pauses), by M. b. Yūsuf al-Ḥāfiẓ al-Iṣfahānī: **Bānkipūr** Pers. Hand-list 1169 (17th cent.).
- (5) *Hayāt al-fu'ād*, by Muḥammad b. Ḥasan 'Alī Kūsārī, known as 'Alī al-Qārī: **Ethé** 2704, **Ivanow** 976.
- (6) *Jadwal i mubīn* (?): **Ivanow** 985 (1).
- (7) *Kāmil al-tajwīd*, by Amīr 'Izz al-Dīn Muḥammad b. Bahā' al-Dīn al-Jūrīdī, written at the request of *Rashīd* b. Bahrām b. *Rashīd* b. M. al-Harawī:—Edition: [**Delhi**] 1289* (together with Muḥammad *Shāh's* (Arabic) *Tab'īd al-dād 'an ṣarūṭ al-zā'*). **Decourdemanche** ii S.P. 1673 (12) is a *qaṣīdah* by this author (cf. p. 47 no. (2) ?). **Decourdemanche** ii S.P. 1673 (6) (by M. Ṣādiq) and **Bloch** 155 (3) seem to be commentaries (identical ?) on this or a similar *qaṣīdah*.

- (8) *Kanz al-latā'if fi-mā yahtāj ilaih taṣḥīḥ al-maṣāḥif* : Cairo p. 407 (2 copies, dated 1215 and 1230).
- (9) *Kanz al-qurrā'* : Peshawar 1097 (c).
- (10) *Khulāṣat al-rusūm*, by 'Uthmān b. 'Abd al-Raḥmān Taliqānī: *Āṣafiyyah* i p. 306 no. 23.
- Extracts from a work of this title are published in the *Qur'ān* lithographed at Agra in 1298°.
- (11) *Ma'din al-asrār*, by Nizām Banārasī: *Āṣafiyyah* i p. 308 no. 105.
- (12) *Majma'al-qawā'id*, by Imām b. Aḥmad b. al-Imām al-Kujābī: *Gotha* 2 (5).
- (13) *Majmū'ah i Firūzshāhī*¹ : *Āṣafiyyah* i p. 308 no. 110.
- (14) *Manẓar al-qārī'*, by Ḥāfiẓ Akhdarī (?) : I.O. D.U. 7a.
- (15) *Marghūb al-qārī'*, by 'Abd Allāh b. Aḥmad b. Bāyazīd Kalyānī: *Ivanow* 985 (3).
- Editions: **Delhi** 1868†, **Lucknow** 1308° and 1895† (in a *Majmū'ah i bist rasā'il i qirā'at*).
- (16) *Mufīd al-tajwīd* : *Āṣafiyyah* i p. 308 no. 95.
- (17) *Mukhtaṣar fī bayān tajwīd al-Furqān*, by Muḥammad:—Edition: **Delhi** 1886†.
- (18) *Muntakhab al-tajwīd*, metrical: **Ivanow** Curzon 345 (2).
- (19) *Qaul i fasl (sic lege ?) dar waqf wa-waṣl*, by Mīr Āghā:—Edition: **Lucknow** 1893°.
- (20) *Raghā'ib al-albāb*, by M. Ridā 'Alī b. Saḥḥāwat 'Alī Banārasī: *Āṣafiyyah* i p. 306 no. 73.
- (21) *Silk al-bayān fī kashf mushkilāt al-Qur'ān*, by M. Ja'far, a list of passages of which the reading is easily mistaken:—Edition: [**Bombay**] 1309°.
- (22) *Taisīr al-qārī'*, by Nūr al-Ḥaqq:—Edition: **Lucknow** 1895†.

¹ Composed doubtless in the time of Firūzshāh Tughluq (A.H. 752/1351–790/1388).

- (23) *Tajrīd fī ahkām al-tajwīd* : *Āṣafīyah* i p. 306 no. 62.
- (24) *Tajwīd i Muḥammadi, Tajwīd i Aḥmadi, and Risālah i nūn i quṭnī*, by Ḥajjī M. and Ḥajjī Faṭḥ M. Khān :—Edition : **Lahore** 1913†.
- (25) *Tuḥfat i nadhrīyah*, by Qārī ‘Abd al-Raḥmān Pānīpatī : Edition : place ? 1283 (*Āṣafīyah* i p. 306).
- (26) *Tuḥfat al-ḥuffāz*, by Nuṣrat b. ‘Umar called Sikandar (cf. no. 28) : **Bodleian** 1241 (3).
- (27) *Tuḥfat al-Raḥmānī* : **Bānkipūr** Pers. Hand-list 1166 (19th cent.).
- (28) *Zīnat al-qārī*, by Nuṣrat b. ‘Umar called Sikandar (cf. no. 26) : **Bodleian** 1241 (2), **Būhār** 156 (4) [?], **Ethé** 2802 (10), **I.O.** 1435 foll. 19b–21b and 41b–47a.
- (29) *Zīnat al-qārī*, metrical : **Būhār** 156 (2).
- (30) *Zīnat al-qārī* : **Būhār** 156 (3).
- (31) *Zīnat al-qārī*, metrical (different from no. 29?) : **Ivanow** Curzon 345 (1).
- (32) *Zubdat al-qirā’ah*¹ composed at Aḥmadābād by Qiwām al-Dīn Muḥammad b. Saiyid ‘Abd Allāh al-Bukhārī : **I.O.** D.P. 33f (date (of composition or copying ?) A.H. 1182).

(b) *Works without distinctive titles but of known authorship*

- (1) On the readings of the “Seven”, by Ḥāfiẓ Iṣfahānī (= Ṭahir Iṣfahānī ? see p. 41 *supra*) : **Āyā Ṣūfiyah** 44.
- (2) “Anfang (sieben Bait) eines Gedichtes in Qaṣidenform von dem Ḥāfiẓ ‘Izz al-Dīn [cf. p. 45, no. (7) ?] über das, was einem Qurānleser zu wissen und zu beobachten nöthig ist” : **Gotha** 2 (7).

¹ Apart from the preface this work is practically identical with the *Maqṣūd al-qārī* of Nūr al-Dīn Muḥammad (see p. 42).

- (3) Persian verses by Luṭf Allāh [ibn] Aḥmad on subjects connected with the *Qur'ān* and the method of reading it, lists of (1) the seven readers and their *rāwīs*, (2) the *sūrahs* as usually arranged, (3) the *sūrahs* as arranged chronologically, (4) *sajdahs*, (5) pauses, (6) the *wuqūf i ghufrān* : **I.O.** 1435 foll. 16b-19a and 37a-40b. Nos. (2) and (3) have been published in the *Majmū'ah i bist rasā'il i qirā'at*, **Lucknow** 1308° and 1895†.
- (4) *Risālah i tajwīd*, by Muḥammad Ma'sūm : **I.O.** D.A. 93b.
- (5) On *tajwīd*, by M. b. 'Alī Ḥusainī, prefixed to a *Qur'ān* lithographed at **Tihrān** in 1285-86 (Ellis i 884).
- (6) On *tajwīd*, by M. Zamān b. Ḥajjī M. Ṭāhir Tabrīzī : **Ross and Browne** 120.
- (7) *Risālah i tajwīd*, by Mullā M. Ṭāhir al-Qārī' (= Ṭāhir Iṣfahānī ? see p. 41 *supra*) : **Āṣafiyah** i p. 306 no. 48.
- (8) *Risālah dar tajwīd i Qur'ān*, by Ridā Qulī : **Leyden** 1649 (A.H. 1065).
- (9) "*Kitāb i qirā'at*" by a certain Samarqandī (possibly M. b. Maḥmūd, see p. 40 *supra*) : **Ethé** 2702 i (MS. dated 907/1502).
- (10) *Mukhtasar dar 'ilm i tajwīd*, by Ḥajjī Shukr Allāh or Ustād Shukrī : **Ivanow** 984.
- (11) Rules for reciting the *Qur'ān*, by Zain al-'Ābidīn Sabzawārī, appended to the *Qur'ān* lithographed at **Tihrān** in 1285-6°.

(c) *Works of indistinctive or unknown title and unknown authorship*

I. On *tajwīd* or the *qirā'āt* in general :—

- (1) Some of the seven Arabic and Persian tracts prefixed to a *Qur'ān* lithographed at [**Delhi**] in 1292°.

- (2) Poetical tract on *tajwīd* written for a certain 'Abd al-Ra'ūf: **Bühār** 156 (1). Extracts apparently from this tract were published as *Ash'ār i muntakhab az qaṣīdat al-qirā'at* in the *Majmū'ah i bist rasā'il i qirā'at*, **Lucknow** 1308°, 1895†.
- (3) **Āṣafīyah** i p. 306 no. 98, p. 308 no. 54.
- (4) **Berlin** 182.
- (5) **Ethé** 2802 (9).
- (6) **Flügel** iii 1637.
- (7) **Gotha** 2 (2).
- (8) **I.O.** D.A. 93c foll. 50-60b, D.A. 93c ii (fragment), D.P. 32b, D.P. 34d.
- (9) **Loth** 43 foll. 92b-94a.

II. On particular points :—

(a) On the pauses.

- (1) *Notice d'un traité des pauses dans la lecture de l'Alcoran* [= **Blochet** 33] par M. Silvestre de Sacy in *Notices et Extraits* ix pt. 1 pp. 111-16.
- (2) *Mukhtaṣar min al-waqf li-l-Sajāwandī* : **Krafft** 404.
- (3) Memoria technica of 8-12 verses: **Ethé** 2703 end, **Gotha** 2 (4), **I.O.** 1435 fol. 19a and 40b-41a, D.P. 33 fol. 111b. This is the "*naẓm i mashhūr*" published in the *Majmū'ah i bist rasā'il i qirā'at*, **Lucknow** 1308°, 1895†.
- (4) **Berlin** 189 Anhang (1).
- (5) **Blochet** i 33.
- (6) List of 83 passages where it is blasphemous to pause: **Berlin** 189 Anhang (4).
- (7) List of 17 such passages: **I.O.** D.P. 33 j.
- (b) On the pronunciation of *hamzah* : **Loth** 45 foll. 1-16a.
- (c) On *iddiqhām*, *izhār*, *ikhfā'* and *qalb* : **Berlin** 4 (4).

(d) Directions for reading Sūrah i without Persianisms : **Berlin** 189 Anhang (5).

(e) Metrical memoria technica for the abbreviations used to indicate the readers : **I.O.** 1435 foll. 16a and 36.

(f) Metrical list of the Seven Readers : **I.O.** D.A. 93c fol. 61.

(g) Metrical lists of sections, sūrahs, *rukū'āt* and *sajdahs* in the *Majmū'ah i bist rasā'il i qirā'at*, **Lucknow** 1308° and 1895†.

(h) Metrical memoria technica for the sūrahs in which *sajdahs* occur : **Berlin** 6 (7).

(i) *Nazm i khwush-bayān*, metrical enumeration of words, verses, and sūrahs : **Lucknow** 1308° and 1895† in the *Majmū'ah i bist rasā'il i qirā'at*.

(j) Metrical lists of sūrahs : **Dorn** 500 (6), **I.O.** D.P. 34f, **Ivanow** Curzon 343. A metrical list was published in the *Majmū'ah i bist rasā'il i qirā'at*, **Lucknow** 1308°, 1895†.

(k) List of the sections : **Ivanow** 983 (3).

(l) Lists of the *rukū'āt* : **Ethé** 2710, **Ivanow** 981-2, 983 (2).

(m) On the number of times each letter occurs in the *Qur'ān* : **Berlin** 14 (21), 75 (1). For a similar work see p. 52 *infra*.

D. ORTHOGRAPHY (*Rasm al-khatt*)

83. A work on this subject by M. Ja'far *Shīrāzī* is prefixed to the *Qur'ān* lithographed at **Tīhrān** in 1285-6°. The following are preserved in manuscript :—

- (1) *Manhal al-'atshān fī rasm al-Qur'ān*, by *Tāhīr Ḥāfiẓ* (see p. 41 *supra*) : **Peshawar** 1095 (3), 'Umūmī 208.
- (2) *Marsūm al-khatt mausūmah i Tajwīd i lā-yanfakk (?)*, by *Mullā M. Tāhīr* : **Rāmpūr** (*Nadhīr Aḥmad* 4. MS. dated A.H. 1083).
- (3) *Tuhfat al-Khāqān fī rasm al-Qur'ān*, by *M. Nu'aim Badakhshī* : **Āsafiyah** i p. 306 no. 90 (2).

E. INDEXES, CONCORDANCES, ETC.

84. **Muhammad 'Alī Karbalā'ī**, a pupil of Muhammad ibn **Khātūn al-'Āmilī**¹, compiled by direction of his master and dedicated to Sultān 'Abd Allāh Qutb-Shāh of Golconda (A.H. 1035-1083/1626-1672)

Hādiyah i Qutb-Shāhī, an alphabetical index to the verses of the *Qur'ān*: **Rieu** i 13.

Possibly identical with this 'are **Bāyazīd** 14 (called *Tartīb i zībā*), **Nūr i 'Uthmāniyah** 135 (called *Tartīb al-Qur'ān*), and **Salimiyyah** 7 (called *Tartīb i Bahārī i Qutb-Shāhī*), all of these being ascribed to M. 'Alī Karbalā'ī. A similar work, *al-Risālat al-Wāḍihah li-takhrīj al-āyāt al-Qur'āniyyah*, by the same author is mentioned in I.H. 1175.

85. **Muṣṭafā b. M. Sa'id**, entitled Muqarrab **Khān**, an Afghān, composed—

- (1) *Nujūm al-Furqān* or chronogrammatically '*Alāmāt i Nujūm al-Furqān*' (= A.H. 1103/1691-2), a concordance dedicated to Aurangzēb: **Bānkipūr** Pers. Hand-list 1162-3, **Ethé** 2707, **Ivanow** 977, **Peshawar** 114.

Editions: [Calcutta] 1226°* (**Ellis** i 916), **Madras** 1292° (**Ellis** i 916), and, on the margin of a *Qur'ān*, **Āgrah** 1308° (**Ellis** i 881).

- (2) *Amārāt al-Kalām al-Rahmānī* (a chronogram = 1105), an index to the *āyāt* and *rukū'āt*: **Rāmpūr** (**Nadhīr Aḥmad** 16).

86. **Ghulām Aḥmad**, Qāḍī of Seringapatam, and **Saiyid 'Alī**, Qāḍī of the Army (*Qāḍī i Lashkar*), compiled for **Ṭipū Sultān** of Mysore (1782-99) in the year 1223 of **Ṭipū's** Maulūdī² era, i.e. 1795-6.

Ḥawāhir al-Qur'ān, an index to the verses of the *Qur'ān*³: **Ethé** 2709, **Ivanow** 979 (apparently autograph), 980.

¹ Wazīr to 'Abd Allāh Qutb-Shāh, cf. **Rieu** ii 781a⁵.

² For this era see J. R. Henderson's *Coins of Haidar 'Alī and Ṭipū Sultān* (Madras, 1921), pp. 9-13, 28, and his article in *JASB.* 1914, pp. 251-5.

³ The statements of **Ethé** and **Ivanow** concerning the subject of this work are inaccurate.

Possibly this is identical with the *Ta'dād āyāt al-Qur'ān* of 'Umūmi 190.

It was doubtless the same Saiyid 'Alī, who, when *Qāḍī i Ḥudūr i Mu'allā*, collaborated in the year 1226 of the Maulūdī era with Saiyid Muṣṭafā (*Qāḍī i Ḥudūr i 'Askar*), Ghulām Ḥusain and Ghulām Aḥmad (*mirzāyān i daftar*) in counting for Ṭīpū Sulṭān the number of occurrences of each letter of the alphabet in the *Qur'ān* as a whole and in 30 of the sūrah's. The result of their labours in the *raqm* notation is preserved in R.A.S. P. 3. (For a similar work see p. 50 *supra*.)

The same Ghulām Aḥmad was the author of the *Zād al-mujāhidīn*, a work on *jihād* and other points of Muhammadan belief and practice (Ethé 2621-2, Ivanow 1147) and of the Urdu work *Aḥkām al-nisā'* or *Khulāṣah i Sulṭānī* (Blumhardt's I.O. Catalogue 16-17, cf. Ethé 2623 ¹).

87. By order of the same Ṭīpū Sulṭān was compiled—

Fihrist i sūrahā i Kitāb Allāh, a list of the sūrah's with information concerning their places of revelation, the number of verses, words, letters, and *rukū'āt* contained in them, their *khawāṣṣ* or "magical" properties, etc.: Ethé 2711, Ivanow 978.

A revised edition of this work (enlarged by inclusion of a list of the *rukū'āt* derived from the *Nujūm al-Furqān* (see p. 51) as well as information concerning the pausal signs, etc.) was prepared by a certain Saiyid 'Alī and published at Calcutta in 1262*.

For other lists of sūrah's, etc., see p. 50 *supra*.

88. OTHER WORKS

- (1) *Sabīkat al-dhahab al-ibrīz fī fihris maqāsid al-Kitāb al-'Azīz*, by Badī' al-Zamān b. Masīḥ al-Zamān, a table of the contents of the *Qur'ān* accompanied on the

¹ Ethé was mistaken in supposing that this work was translated from an Arabic original by Abū Ḥafṣ Bukhārī (who is quoted near the beginning).

margin by Persian explanations of the less familiar Qur'ānic words entitled *Fath al-Mannān fī tarjamat lughāt al-Qur'ān*:—Edition: **Lahore** [1879 *].

- (2) *Tartīb i zibā*, by Ḥājji Šālih Nāẓim b. M. b. Ismā'īl:—Edition: place ? date ? (Āṣafiyaḥ i p. 562 no. 108).
- (3) '*Unwān al-Qur'ān*(?)', by M. Mumtāz al-Ḥaqq Šiddīqī, a list of the sūrahs with summaries of their subjects and a Persian supplement classifying them according to subject:—Edition: **Lucknow** 1879°.

F. THE TALISMANIC VIRTUES OF THE QUR'ĀN (*Khawāṣṣ al-Qur'ān*)

89. M. b. A. b. Suhail al-Jauzī, called **Ibn al-Khashshāb** (circ. A.H. 650/1252), wrote in Arabic a work entitled *al-Durr al-naẓīm fī fadā'il al-Qur'ān al-'Aẓīm* (see Brockelmann i 414).

An abridgment of this was made by the well-known mystic and historian al-Yāfi'ī ('Abd Allāh b. As'ad, d. A.H. 768/1367, see Brockelmann ii 176).

A Persian translation (ostensibly by the same al-Yāfi'ī) was published at **Bombay** in 1311°. For a manuscript (?) see *Āṣafiyaḥ* ii p. 1688.

90. 'Abd al-'Alī b. M. b. Ḥusain, who may, or may not, be identical with the well-known astronomer al-Birjandi¹, compiled in 926/1519–20 from unspecified Arabic sources

"A large treatise on the hidden science and magic influence of special verses and phrases of the Qurān"²: **Berlin** 64 (3) (defective at end), **Ethé** 1762 (30), **I.O. D.P.** 84A, 84B.

¹ al-Birjandi's life extended into the reign of Shāh Tahmāsp (A.H. 930/1524–984/1576), see Rieu ii 453b, Suter, *Die Mathematiker und Astronomen der Araber*, no. 456.

² No title is mentioned in the preface.

A study of this work with translations of extracts has been published by A. Christensen under the title *Xavāṣṣ-i-āyāt. Notices et extraits d'un manuscrit persan traitant la magie des versets du Coran* (Kgl. Danske Videnskabernes Selskab, Historisk-filologiske Meddelelser iii 4. Copenhagen, 1920).

91. In the time of M. Qulī Qutb-Shāh of Golconda (A.H. 989/1581-1020/1611) was composed at Ḥaidarābād

Sawāmi' al-malakūt : Āṣafiyyah i p. 566 no. 182.

92. The well-known Shī'ite theologian Muḥammad Bāqir ibn Muḥammad Taqī Majlisī died in 1110/1698-9 or 1111/1699-1700.

Khawāṣṣ i sūrahā i Qur'ān : Būhār 241 (1).

[*Raudāt al-jannāt* 118, Browne *Lit. Hist.* iv, 409 etc.]

93. Abū 'l-Mafākhīr Nizām al-Dīn M. Hādī b. M. Mahdī al-Ḥusainī al-Ṣafawī, known as Shāh Mirzā and Mirzā Mahdī Khan Ṣafawī, the compiler of chronological tables of the Indian Timūrids (Ivanow 167), wrote in A.H. 1114/1702-3 at Ḥaidarābād

Diya' al-'uyūn, mainly on the talismanic virtues of passages in the *Qur'ān* : Bodleian 1563, Ethé 2272.

Editions : *Tihirān* 1285-6° (prefixed to a *Qur'ān*), Bombay 1894†.

94. Works by authors of uncertain date:—

(1) [*Risālah fī—sic*] [*al-*] *Mir'āt al-'iyāniyyah fī asrār [al-] khaṭwāṣṣ al-Qur'āniyyah*, by Muḥyī 'l-Dīn b. Rūḥ Allāh al-Ghaznawī : *Āyā Ṣūfiyyah* 407.

(2) *Tuhfat al-gharā'ib*, based on the *Khawāṣṣ al-Qur'ān* (*Jawāhir al-Qur'ān* according to Khudā Bakhsh) of al-Tamīmī¹ by an author whose name is variously given as M. b. M. al-Sabzawārī (I.O. MS.), M. b. M. al-Ṣadri

¹ The *Khawāṣṣ al-Qur'ān* of Abū 'Abd Allāh A. b. M. b. Ibrāhīm al-Tamīmī, an author of uncertain date, was once a well-known book. Several copies of it are preserved at Constantinople (vid. Bāyazīd 69, 69 bis, Köprülü p. 181, no. 21, Sulaimāniyyah 187).

(Khudā Bakhsh), M. b. M. Sarfarāzī (Būhār), M. b. A. ad-Da'usī [al-Dausī?] az-Zawwārī or as-Sabzawārī or as-Sarwārī (Ivanow) and M. al-Harawī (Bodleian) : **Bānkipūr** (*Maḥbūb al-albāb* 95), **Bodleian** 1560 (Ch. I-IV only), **Būhār** 241 (3), **I.O. D.P.** 1183 foll. 57-67, **Ivanow** 1527.

95. Works of unknown authorship :—

(1) **Āyā Ṣūfiyah** 424. (2) **Berlin** 21 (1). (3) **Bodleian** 1814 (a mathnawī), 1815 (a detailed work), 1904 (14). (4) **Browne** Suppt. 458. (5) **Cairo** p. 523. (6) **Decourdemanche** iii S.P. 1943 (Sūrah cv). (7) **Dorn** 233 (11). (8) **Ethé** 2706 (metrical), 2802 (4). (9) **Flügel** 1770 ult. (Sūrah cxii). (10) **I.O. D.Misc.** 21 (large work based on al-Tamīmī, cf. § 94), D.P. 33 foll. 99b-106, D.P. 1182 foll. 173b-175b, D.P. 1182 fol. 173 (Sūrah xii), D.P. 1182 foll. 167-173a (statements ascribed to Ja'far al-Ṣādiq). (11) **Ivanow** 949 (6). (12) **de Jong** 182 (13) (A.H. 860). (13) **Lālah-li** 1530. (14) **Nadhīr Aḥmad** 17 (M. 'Abd al-Bārī's Library, Lucknow. A.H. 700). (15) **Peshawar** 1974 (*Fawā'id al-Qur'ān*). (16) **Salimiyah** 54. (17) **de Slane** 668 (4). (18) **ʿUmūmī** 1339.

The *Qur'ān* lithographed at [Bombay] in 1275° contains "marginal notes on the occult powers of certain passages". Such notes are sometimes to be found in manuscripts of the *Qur'ān*, e.g. **I.O.** 4142.

G. FĀL-NĀMAHS

96. The subject of Qur'ānic divination is discussed by G. Flügel in an article entitled *Die Loosbücher der Muhammadaner* published in the *Berichte über die Verhandlungen der K. Sächsischen Gesellschaft der Wissenschaften*, Phil.-hist. Klasse, xiii 24 foll.

The following are mentioned in the catalogues :—

(1) ascribed to Ja'far al-Ṣādiq : **Āṣafiyyah** ii p. 1694 (Qur'ānic?), **Berlin** 2 (14), **Edinburgh** 367, **Ethé** 2264, **I.O. D.A.** 367, **Ivanow** 1514, **Leyden** iii p. 186, **Rieu** ii 800b.

(2) Miscellaneous, mostly metrical :—**Ahlwardt** 371 fol. 294b, 384 fol. 370b, **Aumer Arab. Cat.** 12, **Berlin** 1 (2), 60 (5), 307, 308, **Browne**, *Pers. Cat.* 17, *Hand-List* 771, **Cairo Arab. Cat.** i p. 81, **Dresden** no. 252, **Edinburgh** 150, **Ethé** 2682, **Flügel** 1621, **I.O.** 4142, **D.P.** 33g, **Ivanow** 933, 1512, **Krafft** 366, **Leipzig** p. 358, **Rieu Arab. Cat.** 69, **de Slane** 415, 418, **Uri MSS.** Arab 25.

(3) *Majmū'ah i Fāl-nāmah i Qur'ānī*, *Maḥbūb al-rāghibīn*, *Maḥbūb al-tālibīn*, *Maṭlūb al-ṣāliḥīn*, by Maḥbūb Aḥmad :—

Edition : **Delhi** 1887†.

(4) in prose and verse, by Munawwar [b.?] Maḥmūd Adīb : **Ivanow** 1515 (1).

H. MISCELLANEOUS WORKS

97. M. **Zahīr al-Dīn** b. M. Mas'ūd **Khān Bahādur Bilgrāmī**, Professor of Persian at Canning College, Lucknow, composed in 1284/1867-8

Targhib al-Furqān, an attempt to show that inability to pronounce Arabic correctly and ignorance of the rules of *tajwīd* are not valid excuses for leaving the *Qur'ān* unread :—

Editions : **Lucknow** 1870*, **Cawnpore** 1874*.

98. Saiyid Abū 'l-**Khair** Muḥammad **Mu'in al-Dīn** ibn **Khairāt** 'Alī **Mashhadī Karawī** was learned in several branches of knowledge but especially in the *Riyāḍiyyāt*. Raḥmān 'Alī, a pupil of his, mentions eleven of his works, including treatises on theology, astronomy, medicine and logic. While performing the pilgrimage in 1281/1865, he conceived the idea of writing a work on the Qur'ānic sciences (no. 1 below). On his return to India he was appointed *mudarris* in a madrasah at Mirzāpūr and in consequence of the duties of his appointment made slow progress with his task. He died at Aḥmadābād Nārah on 3 Rabī' i 1304/1886.

(1) *Jilā' al-adhhān fī 'ulūm al-Qur'ān*, divided into the following chapters :—

I. The five 'ulūm : (i) 'ilm i *ahkām i panjgānah* : (a) *wājib*, (b) *mandūb*, (c) *mubāh*, (d) *makrūh*, (e) *ḥarām* ; (ii) 'ilm i *mukhṣamah bā chahār firqah i dāllah* ; (iii) 'ilm i *tadhkīr bi-āli* 'Allāh ; (iv) 'ilm i *tadhkīr bi-aiyām Allāh* ; (v) 'ilm i *tadhkīr bi-maut wa-mā ba'd i ān*. II. *Nāsikh wa-mansūkh*. III. *Khawāṣṣ i suwar i Qur'ān*. IV. The abbreviations used for the names of the *rāwīs*. V. *Waqf*. VI. The pausal signs. VII. The number of *sūrahs*, verses, words, letters, and *rukū'āt*. VIII. On *tajwīd*. [IX] *Khātimah*. On the *faḍā'il* of the *Qur'ān* and the etiquette of reading it :—Edition : Lucknow 1875*.

- (2) *Ādāb i Mu'aiyanah* (*Mu'inīyah* acc. to Raḥmān 'Alī), on dialectics :—Edition : Cawnpore 1286°.
- (3) *Hidāyat al-mu'minīn ilā silsilat al-sālihīn*, on *ba'i'at* and the Ṣūfistic discipline (some account of the author's ancestors on p. 14) :—Edition : Lucknow 1875*.
- (4) *al-Tibyān fī ahkām shurb al-dukhān* :—Edition : place? 1298 (Āṣafiyah ii p. 1118). [Raḥmān 'Alī 229].

99. Saiyid Nūr al-Ḥasan b. Ghulām Muḥyī 'l-Dīn Qādirī Barakātī Mārahrawī wrote in 1292/1875—

Matā' al-īmān fī bayān jam' al-Qur'ān (a chronogram) :—Edition : Sitāpūr 1292-3*.

100. Other miscellaneous works.

- (1) *Āmīn i khatm i Qur'ān*, verses recited on completing the reading of the *Qur'ān*, by Mīr 'Abbās : Edition :—Delhi 1875*.
- (2) 'ilm al-Kitāb, by Khwājah Amīr al-Muḥammadi :—Edition : Delhi 1891†.
- (3) *Khatm i Sūrah i An'ām*, "how to read" Sūrah vi :—Edition : Bombay 1885†.
- (4) *Khātimat al-khiṭāb fī mas'alat Fātiḥat al-Kitāb*, by M. Anwar Shāh :—Edition : Delhi 1902†.

- (5) *Ma'ārij al-irfān fī 'ulūm al-Qur'ān*, by S. Aḥmad Ḥusain:—Edition: **Amrōhah** 1918†.
- (6) *Miftāḥ al-Qur'ān*, by Mirzā Qilij Bēg (an index? a glossary?):—Edition: place? 1310 (Āṣafiyah i p. 568 no. 399).
- (7) *Mizān al-Furqān*, by M. 'Uṭhmān Khān "Qais", an introduction:—Edition: [**Lucknow**] 1874°.
- (8) *Nihāyāt al-bayān fī maqāsid al-Qur'ān*, by Saiyid Muḥammad Dihlawī:—Edition: **Delhi** 1868†.
- (9) *Qurrat al-'ain*, argues that all the proverbs etc. of different peoples can be paralleled from the *Qur'ān*: **Berlin** 41 (5) (defective at end).
- (10) On the *asbāb al-nuzūl* and *al-nāsikh wa-'l-mansūkh*¹:—**I.O. D.P.** 23.
- (11) On *al-nāsikh wa-'l-mansūkh*:—**I.O. D.A.** 61b foll. 16b-20a.
- (12) On the truth of the *Qur'ān* and Muḥammad's divine mission, by 'Abd al-Wāsi': **Bodleian** 1816.
- (13) On the tradition *Inna lil-Qur'āni ḡahr^{an} wa-baṭn^{an}*: **Gotha** 8 (8).

¹ For another work on *al-nāsikh wa-'l-mansūkh* see p. 27 *supra*.